

A R E P L Y

To a Pamphlet called,
Oaths no Gospel-Ordinance,
&c.

Wherein a Sermon Preached at
Carlisle, Aug. 17. 1664. with all
the *Arguments* therein produced
(to prove that our Saviour did
not forbid all Swearing) is fully
Vindicated, the Text of St. *Mat.* 5. 34.
and St. *James* 5. 12. are plainly inter-
preted, the Truth undeniably manife-
sted, and the Objections to the contrary, what ever
could be found in the Writings of *Francis Howgill*,
Sam: Fisher, or any other Quaker satisfactorily answered.

By *Alan Smalwood, D. D.*
see Answer with Pamphlet to S.

Prov. 12. 19. The lip of Truth shall be established for ever:
but a lying Tongue is but for a moment.

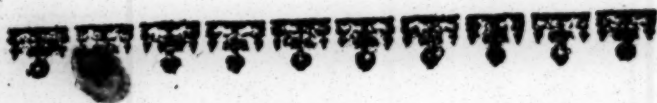
York, Printed by *Stephen Bulkley*, and are
to be sold by *Francis Mawburne*, 1667.



Imprimatur,

Joh. Garthwait, *Reverendissimo in Christo Patri,
ac Dom. Dom Richardo
Archiepif. Eboracensi,
a Sacris Domesticis.*

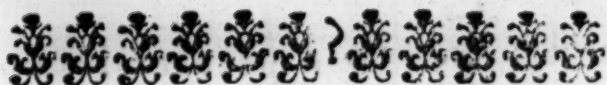
Datum, Episcopo-
Thorpæ, Aug.
5. 1667.



9890.

~~5059.5 A.~~
~~SMA.~~


1 leaf.



To the Honourable

Sir JAMES PENNYMAN
*Knight and Baronet, one of his
Majesties Deputy Lieutenants for
the North-Riding of the County of York, and
Justice of Peace in the said Riding, and
in the County Palatine of
Duresme.*

Sir,

 His Dedication is
not to acquaint
the World either
with your firme
adhesion to the Church of
England, or your utter abhor-
rence, and detestation of
Sects ; for those are suffici-
ently knowne : nor to pro-
voke

voke you to a greater severity against Sectaries, for that is contrary to my maine designe, which is, by Gods blessing, so to rectifie their judgments, and reduce them to such a measure of Conformity, that no rigour of Law can reach them : nor to contribute the least Glory to your Name, whereto no Addition can be affixed by the meane endeavours of so obscure a person ; but indeed (which expression has so little of Courtship, that it cannot probably passe for a Complement) to please my selfe, who am not more ambitious
of

of any worldly honour, than
to be justly accounted grate-
full to those Persons, who
have merited of me beyond
all possibility of compensa-
tion : In the Catalogue of
whom, not to place *You*, and
many others, (some dead,
some alive) of that Loyall
Family, whereof you are
chiefe, would be a crime in-
expiable in the Judgement
of all those that have known
you, and their continued
(not to say continuall) bene-
factions to, Sir,

Your humble Servant,

A. SMALWOOD.



To the Reader.

THE God of Heaven and Earth,
the searcher of all hearts
knowes, That my designe in
writing and Publishing this
Discourse was, and is for the fuller
discovery, and clearing the truth, and
the conversion of those seduced Chri-
stians that are in Error. I blesse
God, I can truly say with the Apo-
stle, That my hearts desire, and Pray-
er for them is, that they may be
saved : And in order thereto, may
come to the knowledge of the truth. Rom. 10.
1.
Nay, such affection I have for them, 1 Tim.
2.4.
and so really I wish their good, that
I would willingly use my best endea-
vour to undeceive them, that they may
enjoy the Liberties of other Subjects,
and be secured from the danger and
penalties of the Law. ~~What~~ what I have
holden forth with the right hand, some
have

To the Reader.

have thought fit to receive with the
left. Of which number, one F. H.
(who is to me so meer a stranger, that
so far as I know, we have never seen
one anothers face) is one, who in a
pretended confutation of a Sermon
Preached by me August 17. 1664.
at Carlisle, out of a mistaken zeale to
his own cause, contrary to mine inten-
tion, and then—expressed profession,
tells the world in Print, That I, and
such as I, have by such Publique
Discourses as that of mine, blowne
the sparkes, and kindled a flame in
the Rulers, and incensed them, and
stirred them up to severity and
harshnesse against them who feare
the Lord, &c. (pag. 11.) And lest
the Reader should faile to take notice
thereof, he speaks to the same purpose
in divers other places of his book. But
this might perhaps fall out accidentally,
and beyond his purpose: And therefore
his words (pag. 5.) are more fully ex-
pressive, that his meaning was, that
my

To the Reader.

my very end in Preaching and Printing that Sermon, was to stir up persecution against them. I had said to this purpose in my Sermon Sect. 2. That were it granted, that Christ had forbidden all Swearing, We should be necessitated to disobey the Magistrates Legall commands. The Reason is, because we must obey God rather then man, and consequently not at by an humane precept what is prohibited by a divine. And the truth of that proposition is evident, and undeniable: For that is a Legall command, which is a command according to Law: So the Magistrates imposing an Oath in many Cases is a Legall command; yet were it not to be obeyed, had our Saviour countermanded all Swearing. So what I said is demonstratively true; and yet F. H. avers the contrary, and says (pag. 4.) That there is no necessity to judge, that he that feares (he should have said refuses, or els he speaks nothing to
the

To the Reader.

the purpose) to Swear -- does therefore disobey the Magistrates Legall command : which Assertion is false, and contradictive of it selfe. The Magistrate Legally (that is by Law) commands F. H. to Swear; F. H. will not, does not : F. H. there disobeys the Magistrates Legall commands, Yet these (sayes he, pag 5.) are but the secret smittings and suggestions of A. S. to render them odious to the Magistrates, and all people, who dissent from him in judgement. Is not this a strange man, that will take upon him to judge of, and discover the thoughts of another mans heart, as though he knew them better than himselfe? But this is a subtilty, which tends visibly to begit in his brethren a disaffection to me, as though what I said to reclaim them, sprung rather out of hatred to their Persons, than love to their soules; which false conceit once rooted in them, may create in them a prejudice against what ever they

To the Reader.

they finde in my writings, by which, in that case, they are like to receive no advantage; either out of neglect to reade them, or in reading them with neglect.

*Another like Artifice F. H. makes § 2. great use of, and that is, to make people beleieve that I am a time-server, and such an one as makes no conscience of what I say or doe, provided it tends to mine own advantage, and so there need no great regard be had either to what I Preach, or Print. To which purpose he speaks in the first page of his Epistle in these words; A. S. hath sought to make voyd Christs command, for to obey the command of men. And in the third page of his book, he breaks out into this expostulation; What would not this man encounter with? or what would not he oppose, if he have but the power of this world on his side? And againe (pag. 32.) he speaks of A. S. and such as he, who saile with
Wind*

To the Reader.

Wind and Tide, and exalt and applaud that which hath prayse amongst men, and hath not the prayse of God. *On the contrary, he styles himselfe in his Frontispeece, A sufferer for Christ, and his Doctrine; and those of his own party, the Righteous (pag. 8f.) which may probably induce those seduced persons of his opinion to adhere the more constantly to him, and disrespect what ever can be said by such as are of a contrary Judgement, because they are not onely erronious, but ungodly persons, that make no conscience what they either speak, or Act. But to prevent the misunderstanding of well-meaning people, let me for a little speak foolishly (as the Apostle words it) in mine own vindication. When the prevailing party had subdued that part of the Nation where I then lived, the Covenant, an unlawfull Oath (as I ever held it) was tendred to me, and when it was perceived that I had*

To the Reader.

we minds to swallow that Pill, I was urged (not without intimations of favour) to give it to my Parishioners. which proposalls when I had refused, I was upon that account deprived of an Annuall Pention (without the least compensation to this day) which I had from the then most pious Prince, since glorious Martyr King Charles the first, which had it been continued to this present would have amounted to above 2000. Markes. I doe not know that any Quaker for refusing to Swear, suffered so considerable a loss in his Estate; the truth whereof (if need were) would be attested by hundreds of people yet living, it being a matter well known throughout Cleveland in Yorkeshire, where I then inhabited: I bleſs God, by whose onely Grace I was enabled, rather to Suffer, than doe Evill. Now this may charitably be thought to have begot in me a compassionate affection towards others (and that indeed set me
upon

To the Reader.

upon this worke) but it were hard to brand me now, as one that in his old Age, for worldly and base ends, would run himselfe, and endeavour to carry other innocent persons headlong to Hell. I should have thought, that one that pretends so much to Conscience as F. H. should never have cast such groundlesse aspersions upon an unknowne stranger ; I beseech God it may never be layd to his charge. Onely I desire the Reader to consider seriously what it is F. H. would not say to advance his Cause.

3. *With a like engine he labours to undermine my repute, saying, I am one of a disdainfull spirit, (pag. 32.) and that all that dissent from me in opinion, I call Fanatiques, and Paul shall hardly goe free, nor divers of the ancient Fathers. And in his Epistle to the Reader, and in his Book (pag. 2.) he again and again harps upon this string. As far as I remember I used the word but twice*
in

To the Reader.

in all, once (Sect. 2.) where I mentioned a Sect of Fanaticks in France five hundred years agoe. And I am sure that neither St. Paul, nor any of the Fathers were amongst them. And I suspect that F. H. had scarcely ever heard of them, had he not found them in my Book; and therefore I should thinke he should not much concerne himselfe therein. In the other place, (Sect. 16.) I confesse I meant of the Quakers, and there indeed I intended them so little ill, that I was pleading in their behalfe to the Judges for a dispensation. You see how I am requited (not much unlike S. Fishers dealing with Bishop Gauden) and how some returne me hatred for my good will. I used the word as being of the largest sense, as comprehensive of Anabaptists (who refuse all swearing) as well as Quakers. Nor did I suspect that it would have been offensive to them, for I heard one of them call some of other Sects Fanatiques. And

To the Reader.

I guessed that that Appellation would not have been unacceptable to those of that Judgement, some of whom at least have pretended to inspirations, prophetick infusions, and extraordinary measures of the Spirit beyond others, which is the very genuine meaning of the word. And therefore I desire all who are concerned, not to suffer themselves to be abused by F. H^s. malignant Rhetoricke, as though I had desired to cast any aspersion upon them, or intended them any harme, at that very instant, when I was making a serious intercession for their impunity, I did endeavour to be inoffensive in all mine expressions. But I see that no Care is armour of prooffe against those who are minded to pick quarrells.

4. But his most subtile stratagem is, to render me a person of Anti-Christian Principles, that chooses Christs own words to plead against him (p. 2.) making his words one thing, and his intention another (p. 18.) to this
pur-

To the Reader.

purpose he speaks in seven or eight severall places. But this is a meer calumny, and a groundless slander. And it was not well, that in the heat of his mistaken zeale he did forget the ninth Commandement. If the defence of Truth were his ayme, he must confess that it is prejudiced by such Artifices. I thank God, so blasphemous a conceit never entred into my minde. What our Saviours words were there is no question. All men grant that he said, Swear not all, &c. but to find out the true, and full importance of these words by the context, and divina Reason was my designe; and he cannot shew that in the least I have fail'd therein, though he would prepossess his Reader with all prejudice against me imaginable.

But put the case all this were so, and that A. S. were the veriest Atheist, and the most corrupt, and self-ended creature in the world; yet the wise Reader will easily descry that

To the Reader.

all this is wholly extrinsecall, and impertinent to the question in hand, which is not whether F. H. or A. S. be the wiser or honest man; but whether of them does more truly expound the words of Christ. what is false ought not to be received, because it is the Opinion of a deluded, or mistaken Saint; nor is Truth to be rejected, because an hypocrite, or a great sinner professes it. It had not been safe to have disbelieved the holy Jesus, because the Devils proclaimed him to be the Son of God. There is no greater signe of a weake Cause, than by such petty Arts as F. H. makes use of, to render the Adversaries odious, that the matter it selfe (the people being forestalled by prejudice) may never come to an indifferent hearing.

6. But that which does F. H. the most service, and whereof the most part of his book consists, is, That when he cannot satisfie the Argument propounded, he falls into tedious discourses, filling up
many

To the Reader.

many Pages with incongruam, and unintelligible Sentences, which he calls Answers, that the weak, or unwary Reader that looks no further than to the multitude of his words, may think that he has fully answered what in few words had been objected against his Tenet. If this be done out of weakness (as I am very apt to believe) he is indeed to be pittied for his ignorance, but justly to be blamed for his presumption, that he would take upon him to Write he knew not what, and answer what he does not understand, and thereby (being blinde himselfe) to leade others into the ditch. I doe much pity his ignorance, conceiving him to be one that meanes well, and strongly conceited that he is in the Truth, as having pinned his faith upon S. Fishers sleeve, and receiving his dictates as oracles, and undervaluing all those (as S. F.^r. mode was) that are of contrary Judgements. And this I doe the more, in regard that I feare his mistakes

To the Reader.

mistakes, and delusions have since been strengthened by some that he has mistaken for his brethren (Devils may appeare in the resemblance of Angels of Light) who have suggested to him somewhat that he has made use of out of Authors that have written in the Learned Languages, which a meer English Schollar could by no industry have reached. And by his stile it is evident enough that he is no more, for it is so full of incongruities, as plainly shews, that he understands not his Accidence; and if so, how should he come to understand what Greeke and Latine Authors untranslated have written? For his citations of Origen, and other Fathers, happily he may be beholden to Bishop Gauden, or S. Fisher out of him; but how he should know what the Romanists (as he quotes them, pag. 20.) Renerius, (I suppose it should be Rainerius, for I never heard of the name Renerius) and Jansenius said of the Waldenses (whose

To the Reader.

(whose books I think are not to be had in the North of England, and scarcely read, or ever seen by any Divine there) I can hardly imagine, unless be had plowed with their heifer.

To his repeated Objection that I have over-ridden the most weighty matters in the Books and Papers of Dissenters, I have fully answered, in the back end of this Book, whereto I remit the Reader for satisfaction. And for matters of less moment (although they seemingly tend to the justification of Error) I shall pass them by, as though I had not noted them, such as this that he names, his Pamphlet Oathes no Gospel Ordinance, as though any Orthodox man had ever said they were : whereas on the contrary our Tenet is, That they are commanded in the Morall Law.

If any demand why this Discourse was so long before it came forth? I answer, That I was not fully resolved of Publishing it at the first, because some judicious

7.

8.

To the Reader.

judicious friends advised the contrary, whose Opinion I could not deny to be rationally, in regard that not one of mine Arguments were satisfactorily answered in F. H^s. Pamphlet. Besides, soon after that came to my hands, I heard there was another Confutation of my Sermon in Manuscript, whereof a worthy Friend sent me the first leaf transcribed, whereby I conceive, that if the Body be answerable to the Head, it will prove not at all more valuable than this of F. H^s. But the opinion of those of that party either was, or at least was pretended to be, That F. H^s. Treatise was weak, and not altogether satisfactory; but that this other was a full answer to what ever I had said, and that out of that consideration, they had a great desire to have it Printed. In expectation whereof, I have waited now a full year, but all in vain. This seemed somewhat strange to me, because they might as easily have procured an impression

To the Reader.

pression of that, as F. H. had done of his. which at length occasioned this conjecture, That so long as I sate still, this brave answer would never come to light; for then if any one had objected to them my Sermon; they would presently have said, That F. H. had confuted it. But had I replied to him, this other would forthwith have been Printed, and F. Hs. piece would by themselves have been decried, and this applauded. Thus I thought with my selfe, which guess, whether it hit upon the full Truth, or no, is not much materiall. But in this time whilest I remained in suspense, F. Hs. book has been disperced into all parts, (and as some of themselves say, beyond the limits) of this Nation; which is an Argument, that they doe not so much undervalue it, as was to me pretended. Nor is it like that they think that this lurking Manuscript could have done them more service, then what F. H. had Published, for then there is no

To the Reader.

Question, but it in place of that other had gone this Pilgrimage, which could have done their Errant better. But of that I can by no enquiry enforme my selfe further: but on the contrary F. Hs. Answer is much cryed up; whereupon I was indused to manifest the defects thereof, and to shew to men of meane capacities, that upon his grounds, he is neither able to make any tolerable sense of our Saviours words, nor answer any one of my 12. Arguments, but that his whole discourse is nothing els than a meer delusion of the Reader; whereas in the way I go, all difficulties are surmounted, all F. Hs. Objections vanish, and every thing will appear plain and rationally to any that will take the pains to Reade this ensuing Vindication with an impartiall Eye. This motive had weighed down the scale, had it not been encountred with a contrary, which was, that such a discourse to those that were already confirmed in the Truth,

To the Reader.

It was unnecessary; and to those that are grounded in a contrary persuasion it would be useless, in regard that few of them would in likelihood read it, and though they did, they were so prepossessed against it, that it was not probable to make any deep impression upon them. But then again I considered, that it might possibly be matter of some Advantage to the former sort, either in explaining some Scripture-texts more clearly, or in confirming their grounds with greater evidence of Reason than formerly perhaps had been made out to them. And for others, why might not some weak and unresolved Consciences hence receive satisfaction? Nay, why might not some, that read it onely to Carpe, and Cavill at, be (through Gods blessing) unwillingly convinced by so cleare and undeniable discoveries of the Truth? There have been some examples of that kinde in former times. However though I was not sure of any happy suc-

To the Reader.

cess, I thought I did but my duty, in bearing witness to the Truth, leaving the event to Gods gracious disposal; for thereby if I could not (as I desired) benefit others, yet at least like a vigilant watchman, I should deliver mine own soule. But whilst I was now and then meditating of these matters, providence so ordered, that one of F. Hs. persuasion came to me, and told me in a very civil manner, That if I could (as I had pretended) answer F. Hs. Book, I might do well to do it for publique satisfaction. I replied, That I was loth to put my selfe to so much trouble, unless there were hopes that at least some of of his Opinion would seriously, and with all indifferency compare F. Hs. Book with what I should oppose thereto, and submit their Tentents to Truth on what side soever they could discover it. He professed that he was desirous of satisfaction in this doubt, and promised, that himself
(telling

To the Reader.

(telling me likewise, that he was much assured, that severall others were of the same inclination) would with his utmost care and sincerity endeavour to procure it. I believed that he spoke the dictates of his Conscience. whereupon I forthwith put on a resolution to contribute what I could to the effecting of so just a desire: for I should think no pains too great, could I thereby be instrumentall to convert one sinner from the error of his way, and thereby save a soule from death, St. James 5. 20. In order thereto, I humbly beseech our heavenly Father, that it may please him to bleſſ mine endeavours, and to bring into the way of Truth all such as have erred, and are deceived. Thus you have the Reason, both why this piece is now at length exposed to the publick view, and why it was Published no sooner, which was not any difficulty in answering F. H. as you may easily perceive by perusall of his Pamphlet, wherein

To the Reader.

there was nothing of intricacy, but the unintelligibleness of his stile.

9. And now I beg of you, who ever are concerned in this Controversie, as you are lovers of Truth, and desirous to have your Consciences rightly informed, to reade this Treatise with impartiality. Consider not so much who speaks (F. H. or my selfe) as what is spoken. Regard not the maintaining of any Sect, or Opinion, so far as to side with it against the Doctrine of Christ. weigh the Reasons on both sides in the ballance of equall judgement; and above all things deposit Pride and prejudice. For so long as you are parties, you cannot be indifferent Arbitrators. No man ought to be Judge in his own cause, how knowing, or enlightned so ever you conceive your selves to be, think that you are but men, and consequently, that you are in possibility to be deceived. If you finde (which by no help of Spectacles I could ever discover) or of your selves
can

To the Reader.

can discern any one convincing Argument for the confirmation of F. H. Tenet, I shall gladly become your Profelyte. But if there be no such discoverable, nor any more than this, It must needs be so, because Christ meant so, (for of his words what he said, there is no controversy) and Christ meant so, because S. F. and F. H. say he meant so (though that interpretation of his words be inconsistent with the Context, other Scriptures, and Reason;) then I must most earnestly beseech you not to labour to uphold the dictates of men for Doctrines of the Gospel. Think it no disgrace to turn to Truth, but a great shame to continue obstinate in such an Error as is indefensible. Tis a glorious victory to conquer ones selfe, and a mighty honour to submit to a manifest verity. St. Austin won to himself no less repute in the world by the Retraction of his mistakes, than by any other of his most solid Treatises. Reade then this little Discourse, but reade it so consideratively, as you may receive benefit, not harme thereby. For if

To the Reader.

you reade it not; it is apparent that you are so much in love with your own Opinion, that you purposely neglect the Apostles advice, Prove all things (1 Thes. 5. 21.) lest you should hold fast that which is good. And if you reade it so, as willfully to shut your eyes against the shining beams of Truth, and oppose it, because you have long supported an Error, know that this little Book will one day rise up in Judgement against you, and you shall have a place amongst them that Love darkness rather than light, which God of his infinite mercy prevent. Reade then, and examine what you finde with all equability of mind, and be not so tenaciously addicted to either party (for what is it to you whether F.H. or my self get the better) as not to embrace the Truth by whomsoever it be made out to you. Peruse seriously, and consider indifferently what is said on both sides; and the Lord give you a right understanding in all things.



Being desired by Colonel
 Lamplugh then High She-
 riff of *Cumberland* to Preach
 the Affize Sermon at *Carlisle*
August 17th. 1664. I made
 choice of *St. Mat. 5. 34.* for my
 Text; from whence I inferred,
 That our Saviour did not in-
 tend by those words, *Swear*
not at all, an absolute univer-
 fall and unlimited prohibiti-
 on of all manner of swearing;
 which I proved by severall
 Arguments : whereto having
 added some other, I was con-
 tent they should be Printed,
 in hope that they might (by
 Gods

Gods blessing) become instrumentall to confirme the wavering, and convert the erroneous. This it seems fell into the hands of one *F. H.* a person to me *utterly unknown*, who being of a contrary persuasion, has thereto returned a *Reply*, which whether it be satisfactory, or no, I refer to the Readers Judgement.

2. My first Argument was, *That the Father, and the Son are one and the same God, immutable in Nature and Will* (for mutability would argue imperfection) and consequently cannot issue forth contrary commands, for that would evidence a contrariety, or mutability in
their

in-*their will : And the Father ha-*
 the-*ving commanded Swearing, the*
 e cr-*Son surely has not forbidden it.*
 l in-*The Argument in forme runs*
 H. a-*hus, What ever the Father*
 own, *bath commanded, that the Son*
 per-*bath not forbidden : But the Fa-*
 ned *ther bath commanded Swearing,*
 t be *Deut. 6. 13. therefore the Son*
 to *bath not forbidden it. The Mi-*
 nor, *that the Father command-*
 was, *ed Swearing, is granted by F. R. 1. 6.*
 Son *H. and all other of his opini-*
 mu-*on that I have seen. The Ma-*
 for *ior, That what ever the Father*
 m-*bath commanded, the Son bath*
 tly *not forbidden, is proved thus :*
 m-*If the Father, and the Son, be*
 nce *one individuall Essence, and im-*
 in *mutable in Will, then whatever*
 eir *the*

Gods blessing) become instrumentall to confirme the wavering, and convert the erroneous. This it seems fell into the hands of one *F. H.* a person to me *utterly unknown*, who being of a contrary persuasion, has thereto returned a *Reply*, which whether it be satisfactory, or no, I refer to the Readers Judgement.

2. My first Argument was, *That the Father, and the Son are one and the same God, immutable in Nature and Will* (for mutability would argue imperfection) and consequently cannot issue forth contrary commands, for that would evidence a contrariety, or mutability in their

in-beir will : And the Father ha-
 theing commanded Swearing, the
 cr-son surely has not forbidden it.
 in-The Argument in forme runs
 . ahus, *What ever the Father*
on, hath commanded, that the Son
er- hath not forbidden : But the Fa-
ed ther hath commanded Swearing,
be Deut. 6. 13. therefore the Son
to hath not forbidden it. The Mi-
nor, that the Father command-
is, ed Swearing, is granted by F. P. 1.6.
on H. and all other of his opini-
u- on that I have seen. The Ma-
or jor, That what ever the Father
a- hath commanded, the Son hath
ly not forbidden, is proved thus :
e- If the Father, and the Son, be
re one individuall Essence, and im-
m- mutable in Will, then what ever
 the

the Father hath commanded
 that the Son hath not forbidden
 But the Father, and the Son are
 one individuall Essence, and im-
 mutable in Will : Therefore
 what ever the Father hath com-
 manded, that the Son hath not
 forbidden. Neither of these
 Propositions, is deniable, nor
 denied by F. H. The first is
 cleare by the light of Reason:
 for none, without change of
 minde, can command and for-
 bid the same thing. The o-
 ther F. H. grants, and yet con-
 trary to the everlasting and
 unchangeable Law of Rea-
 son (*Ex veris nil nisi verum*)
 denies the conclusion, and
 notwithstanding, in a dis-
 course

course of foure leaves long,
gives three Answers to this
Argument.

First, he saies, *There are di-*
versities of gifts, but the same
Spirit; and there are differences
of administrations, but the same
Lord: that is, One and the
same God hath bestowed se-
verall gifts, and severall offi-
ces upon severall persons. He
might as well have told us,
of that, In Niniveh old Tobit
dwelt; Or (if he would use
Scripture words) That God
created Heaven and Earth, and
said, That had been an An-
swer. It was not well to
make the simple Reader (who
perhaps out of an Opinion
that

3
1 Cor.
12.4,5.

that he will say nothing but *the Truth*, may give credit (un-
 his words) believe that th
 was an Answer, which is no wa
 thing to the purpose. Nor an
 that pertinent which he al
 ledges out of *St. Hierome*, th
 it was permitted to the *Jew* w
 under the Law to Swear by th
 name of God, not that it wa
 rightfull so to doe, &c. For then
 is a vast difference betwix
Permission, and *Command*, be
 cause what ever is *Commanded*
 is *Permitted*, and more ; bu
 what ever is *Permitted*, is no
Commanded. Now *F. H.* grants
 that Swearing was not onel
 permitted, but commanded
 Reade then according to hi
 sense

g b sense : It was commanded
 lit under the Law to Swear by
 t th the name of God, not that it
 s no was rightfull so to doe, &c.
 or and the Proposition. would
 e a favour of blasphemy, imply-
 th ing, That God commanded
 few what was not rightfull to do.
 y th Besides this (though it makes
 wa against *Swearing by Creatures*)
 hen the Father in the same place
 vix saying, *Hic saluator non per*
 be *Deum jurare prohibuit, sed per*
 sed *Cœlum, &c.* is wholly imper-
 bu tinent to the proposed Argu-
 no ment, and thereupon I leave
 ts it, and follow to the next
 el Answer, which is, that

ed Secondly, *As Christ said of 4.*
 hi *Divorcement, It was not so from*
 c the

the beginning: so we may say, Oathes were not from the beginning, but were added after hardness of heart, and sin, and unbelieve entered into the world: but Christ put an end to the transgression, sin, unbelieve, variance, and strife, who said, Swear not at all, &c. And so A. S. reason is made void, and his impossibility made possible, that God gave forth a command to Swear, —and yet Christ in the New Covenant countermands it, —and yet the Father and the Son are all one in Will, &c. To this I reply, and first, Grant that in the time of Innocency there was no use, nor need of Oaths. (2^{dly}.) That Christ came

came to put an end to sin, and
 strife, and to that purpose
 gave holy Precepts of all ver-
 tue, Peace, and Charity; and
 yet notwithstanding we must
 confess (unless we should dis-
 believe our own eyes) that
 wickedness, and variance too
 much abound in the world;
 even *F. H.* himselfe hath here
 entred into a causeless, and
 unjust contention. Nor is
 there hope it should be other-
 wise, untill all our under-
 standings be fully illumina-
 ted, and our wills perfectly
 rectified, which will not be in
 this life. (3^{dly.}) Neither do
 I, nor any other that I know
 deny, that our blessed Savi-

D

our

our spoke these words, *Swear not at all*. The Question is not of the Authority, but the meaning, and importance of them. But (4^{thly}.) Notwithstanding these concessions, I must needs say, that this discourse of *F. Hs.* is wholly extrinsicall to the matter, because from thence it can neither be inferred that the Father and the Son are not one and the same God; nor that God is mutable; nor that he never commanded Swearing, one of which must necessarily be averred, or els the force of the Argument is unavoidable. For, if Gods minde were once that people should
Swear,

Swear(as appears by his commanding it) and that minde never alter (for if it do, God is mutable, contrary to that of the Prophet, 1 Sam. 15. 29.) then his minde is still that people should Swear; I meane when there is necessary occasion, for otherwise his minde is altered. And if his minde be still that people should Swear, then cannot Christs minde be that people should not Swear, unless God and Christ be contrary minded, and then they are not the same God. And if Christs minde cannot be that the people shall not Swear, then his minde is that the people

shall Swear, and then he neither did, nor does, nor will forbid them to Swear : for otherwise he should forbid what he would have done. This is so evident a *Truth*, that no multitudes of confused words can obscure it. And therefore it is a vain flourish of *F. H.* when he saies *A. Ss. Reason is made voyd, and his impossibility possible, because God commanded Swearing, & Christ countermanded it, & yet the Father and the Son are one in Will,* which words are impossible to be true, in regard they are contradictory one to another. For it cannot be (what ever *F. H.* or any other man say
to

to the contrary) that the Father and the Son should be one in will, if the one forbids what the other commands.

To prevent an Objection, I 5.
 had mentioned the severall sorts of Laws, to wit, *Morall, Judiciall, and Ceremoniall*, and accounted Swearing in a right manner to be a duty of the *Morall Law*. To this *F. H.* sayes, *That these nice distinctions have confounded peoples understandings.* That's as true, as that many Windows in a room makes it dark. For the use of distinctions, is to clear an ambiguous word, that it may appear in which of the various acceptions it is taken.

Such an one is *Law*, which denotes either those reasonable duties, to the observance whereof God has obliged all people, at all times, and in that Notion it is called, *The Morall Law*; or those external Rites which God imposed upon the *Jews*, onely to be by them observed untill the death of the *Messias*; and in that sense it is termed, *The Ceremoniall Law*: Or lastly, those *Politicall Statutes* which were designed by God for the Government of the *Jewish Commonwealth* in the Land of *Canaan*, which were not binding to other Nations, and are known by the name of the *Judiciall*

Judiciall Law. So then Law signifying three things, it is necessary to avoyd confusion, and mistakes, to have three words whereby they may be expressed, which serves not to confound, but clear mens understandings.

But whether Swearing be made Morall, Judiciall, or Ceremonial, is not much matter (saith F. H.) seeing that Christ is the end of the Law, &c. which Assertions, is both repugnant to the Truth, and to his own Tenet. For though the shadows ceased at the appearing of the substance (as the Leviticall Sacrifices were useless after Christs death, which was

6.

by them typified) yet as to the *Morall Law*, our Saviour came not to *destroy*, but to *fulfill* it, *St. Mat. 5. 17.* And it makes clearly against *F. H.* For if Swearing be enjoined by the *Morall Law*, it must be of as much force now, as ever it was, it being easier for *heaven and earth to pass, then one tittle of the Law to fail*, *St. Luke 16. 17.* which must needs be understood of the *Moral Law*, seeing the *Judiciall* and *Ceremoniall* are both failed.

7. I had said in the Sermon, *Seēt. 28. That Christ is improperly called, The Oath of God.* To that *F. H.* answers (out of its place) *That it is no more improper,*

proper, then that he is a *Vine*, a *Door*, a *Way*, a *Shepherd*, which is to grant what I asserted : For I think *F.H.* will not say, that Christ is properly a *Vine*, a *Door*, or a *Way*, though in the Gospel he be called so. But it is far more intolerable to call him an *Oath*, as he is never stiled. And it is far fetched to say, *Christ is a Covenant*, because God made a Covenant with man grounded on Christs merits and death. And further yet, to say he is an *Oath*, because God confirmed that Covenant by *Oath* ; the contrary would better follow from those premises. For in exact speaking,
the

the ground or motive of *Covenant* is not a *Covenant* in it selfe : nor an *Oath* to make good a *Covenant*, is not a *Covenant*. And therefore *Christ* is neither *Covenant*, nor *Oath*. As to the Marginall prooffe, *Is. 55. 3.* the words are, *I will make an everlasting Covenant with you*, which cannot be understood of *Christ* : For God could not say, *I will make an everlasting Christ with you*, for *Christ* was begotten, not made.

8. *F. H.* addes, That for any prooffe *Dr. Sm.* brings, *Swearing* may be either *Ceremoniall*, or *Judiciall*, as well as *Morall*. Yet that very point was proved in the second Argument and

F. H.

of F. H. cannot be ignorant of
 it, because he has laboured
 (though in vain) to answer it.

He goes on, and sayes, *That* 9.
Oaths were used in Judiciall
proceedings ; that Ceremonies
were used in the worship of God ;
and that he hopes (he may be
sure of it) that A. S. will say
the worship of God is Morall,
and that the most doe grant, and
he thinks A. S. will hardly de-
ny, (assuredly he will not) that
Swearing was a part of the wor-
ship of God. All these are
granted ; and one would sur-
mise they made for Swearing,
not against it. From thence
he argueth, That it had some
Ceremony or Shadow in it. A
 answer,

answer, That the consequence is false: For though much of the divine worship in the *Leviticall Law* was wrapped up in *Ceremonies*, yet all was not. Mentall Prayer, such as *Hannah's*, was a service of God, yet had no externall Rite, or shadow necessarily annexed thereto. But I shall be liberal, and grant the *Conclusion*. Perhaps *Swearing* (especially solemne) had some Ceremony not in it, but with it; as lifting up the hand: Yet from thence it follows not that *Swearing* it selfe is a Ceremony. No body is without many Accidents inhering therein. Is a body therefore an Accident?

cident ? There is no man that
 is not of some colour, White,
 Red, Brown, or some other :
 can it thereupon be inferred,
 that every man, or any one
 man is a colour ? For *F. Hs.*
 proofes (p. 8.) that *Swearing*
 was used in Judiciall proceed-
 ings, he might have spared
 them. For I willingly grant
 the Truth thereof, though he
 seem to be contrary minded,
pag. 4.

At length *F. H.* comes to 10.
 a third answer (having good
 ground to suspect that neither
 of the former would serve)
 and that is, *The Law said ma-
 ny things by way of Precept, at
 least permission from God, which
 would*

would be irregularities grossely reproveable under the Gospel, &c. I need not pursue his Instances, unless Swearing had been one; for I grant the Proposition to be true, if meant of the Ceremoniall Law: but it is false if it be meant of the Morall. And this can no way be applyed as an answer to the Argument. For it neither denies the Identity of the Father and the Son: nor shewes that the Son forbad what the Father commanded. And for the instances, *F. H.* repeats them again and again, and so I shall meet with them afterwards.

II. *F. H.* takes notice that in the

offely the seventh Sect. I said, That
 &c. Christ abolished not the Judi-
 tan- ciall and Ceremoniall Law once
 been commanded by God, because
 possi- the one was peculiarly given
 t of to the *Jews*, and so not at all
 it it concerning us: and the other
 the was temporary, expiring at
 way Christs death. To this he re-
 the pplies, *That he argues not against*
 de- it, yet *Bp. Gauden does* (whom
 Fa- *A. S.* willingly acknowledges
 wes his superiour, no lets in know-
 the ledge, Learning, and Elo-
 l for quence, than in promotion)
 eats whose words are, *That Christ*
 d so came in the way of fulfilling, to
 ter- abrogate the Ceremoniall Law:
 the meaning of which sen-
 t intence is (not that Christ for-
 the bad

bad the *Ceremoniall Law* formerly commanded by the Father by any contrary precept in his life, which was the thing that *A. S.* denied, but) that our Saviour by dying put an end thereto, it being thereupon to expire, which is *A. Ss.* own Judgement, having expressly said as much in a marginall note to the 8th. *Section* of his *Sermon*. So by *F. Hs.* good leave, the *BP.* and the *Dr.* are in perfect unity, and not at all at odds betwixt themselves.

12. But sayes *F. H.* If *Swearing* be a part of the *Judiciall Law*, then *A. S.* has overthrowne himselfe, because he acknowledges,

for- ledges, that the *Judiciall Law*
 Fa- *is not obligatory to us.* I grant
 cept the consequence (though it
 the be wide from the dispute be-
 out) twixt us, which is, whether
 put our Saviours words, *Swear not*
 cre- *at all*, be prohibitive of all
 .Ss. Swearing) but deny that
 ex- Swearing is a part of the *Ju-*
 nar- *diciall Law.* This *F.H.* proves,
 tion because *it is the judgement of*
 Hs. *many.* But who those many be,
 the he tells not. It is not *A.S.*
 and Judgement (and that *F.H.*
 vixt knowes) for he has proved
 ring Swearing to be Morall in his
 aw, second Argument. Nor is it
 wne *F.Hs.* Judgement, for he holds
 ow- it to be Ceremoniall, p. 7. and
 ges, therefore in his own Judge-
 E ment

ment this no Argument ; yet he endeavours to enforce it by this Reason, That *Swearing* was used by the witnesses before Judges in *Israel*. This he would have granted here, because it seems to make for him : but p. 4th. he professes the contrary in his marginall note, whereby he gives great occasion to suspect that he seeks not *Truth* so much, (which is alwayes consonant to it selfe) as the *defence of his Cause* by any means whatsoever. But this I pass by, and will not deny that witnesses spoke upon Oath, whence it does not follow, that Oaths are not Morall. For in *Suites* and

and *Tryals* by our *English* Laws (which are answerable to the Judiciall amongst the *Jews*) Oaths are enjoyned, and taken, which yet there-upon doe not cease to be Morall. The vanity of this Argument that relyes upon the Judgement of many appears by the like. If Christ were a meer man, and not God (as has been the Judgement of many) then is Christian Religion false. I hope *F. H.* would abhor the conclusion no less than our selves, and thereby he may discern the weakness of his premisses.

F. H. finds great fault with 12.
A. S. That he defines not cer-

tainly what *Swearing is*. And
p. 34. he falls upon the same
 subject again, laying, *That if*
one should traduce A. S. in his
discourse (*A. S. thinks that*
here and elsewhere he is tra-
duced sufficiently) *and his defi-*
nition of an Oath, its so uncertain,
one shall hardly know what to
pitch upon to be his judgment;
sometimes it is this, and some-
times it is that, and sometimes
it is neither this, nor that. I
 grant that this were a fault,
 had it been true. But *A. S.*
 said expressly in his Sermon
Sect. 16. *That to call God to*
Witness is the very substance of
an Oath, producing St. Austin,
who sayes, Jurat qui adhibet
testem

And
ame
st if
his
hat
tra-
defi.
ain,
t to
nt;
me-
mes
. I
alt,
. S.
non
ro
e of
in,
bet
em

testem Deum : and again, *Hoc est jurare Deum testari* : and in his margin cites above 30. Authors concurring in Judgement with him. And again, he sayes in a marginall note in the 17. Section, *The substance of an Oath consists in the attestation of God, by what tearmes soever it be exprest.* So this charge was causeless. However, what *F. H.* blamed in another, he should not have been guilty of himselfe, but somewhere have layd down (had he not rested in my definition) what that *Swearing* is which he so much strives against. And if he, or any other think fit to Reply, I

shall desire (if they consent not to what I by an unanimous consent of Writers of all sorts, call *Swearing*) they would tell us what they mean by an Oath.

14. F. H. goes on in a querulous discourse, *That their Attestations of God have not been received as such by the Magistrates.* So before him had R. Hubberthorne, and Sam: Fisber done, to whom I fully answered in a large Marginall Note to the 16. Section of my *Sermon*, which therefore (unless he had enforced it with some further Reason) needed not have been repeated here, especially seeing F. H. took
notice

notice that it was answered, which appears, because he replies to it, *That it had been a more necessary discourse for A. S. to have exhorted the Magistrates if the Law had been answered in the substance, not to be so severe in the forme, &c.* Indeed I did as much as *F. H* requires without his prompting, when I spoke to the Reverend Judges in these words (*Seet. 16.*) *Would they (meaning the Quakers) yield the substance, and with St. Paul, call God to witness of the Truth of their Assertions, it were to be wished out of condescension to their weakness, that they might be dispensed withall (if the Law*

would give leave) as to the external formalities of an Oath. Thus much I spoke in Publique in their behalfe, and little expected, to have been reproached, as one that thereby incensed the Rulers to a severity against them, whereas it was one of my prime ends to rectifie their Judgements by cleare and undeniable Reasons, so that by due obedience, they might avoyd all Legall punishment. But it was not necessary to have gone on as F. H. dictates, and to have told them, *That where any Law was made contrary to the Law of God, either in matter, or forme, (as ours is not) the Conscience could*

could not yield obedience thereto.
 For that had been idle and
 impertinent, unless I had sup-
 posed our Law in this matter
 had been some way repug-
 nant to Gods, which is utter-
 ly untrue. His next conceit,
 That our *Clergy* receives from
 the *Law-makers* great incomes
 and revenues for the preserva-
 tion and peace of all men, I pass
 by as a vain dreame of *F. Hs.*
 they receiving no such matter
 either from the *Law-makers*,
 or any other, either for that,
 or any other purpose. For his
 new platforme of Legall pro-
 ceedings, when His Majesty
 in Parliament shall please to
 settle it, I shall chearfully
 yield

yield obedience thereto, and should be glad if any *expedient* could be found out without prejudice to the *Truth*, wherein by these unhappy differences might be composed, and they freed from incurring those penalties whereof they so sadly complain. To conclude, I would have *F. H.* and the Readers that are of his persuasion to take notice, That though I have attended his wandering Motions through this last leaf; yet his discourse therein has been wholly impertinent to my Argument, though it goe under the Notion of an answer thereto. At this rate, he might have

and have written a Volume as big
as Speed's Chronicle, and called
 it an answer to the first Argu-
 ment. But I proceed to the
 second,

Which runs thus, What- 15.
 person ever at all times, as well un-
 der the Gospel, as under the
 Law, tends in an especiall
 manner to the glory of God,
 that is neither a Ceremoniall
 Ordinance, nor forbidden by
 Christ. But some *Swearing* at
 all times as well under the
 Gospel, as under the Law,
 tends in an especiall manner
 to the glory of God. And
 therefore all *Swearing* is nei-
 ther a Ceremoniall Ordinance,
 nor forbidden by Christ. He
 that

that would answer to this Argument, must either say, that some of the old Ceremoniall Ordinances are to be continued under the Gospel, tending no less now to Gods *Glory*, then they did before; or that Christ forbade some what that tended in an especiall manner to his Fathers *Glory*; and then he had not sought (as he professes, *St. John 18.*) but hindred the *Glory* of him that sent him; or els he must say, that *Swearing* is not now such an acknowledgment of Gods *Wisdome, Power, and Justice*, as formerly it was. Each of which is so very absurd, and

ir-

this irrationall, that *F. H.* does
 say, wisely forbear to mention
 mo- any of them : yet somewhat
 o be must be said, or els it cannot
 pel, be thought that he has an-
 Gods swered the *Argument*. Where-
 ore ; upon rather then say nothing,
 me- he falls into an extravagant
 spe- discourse against the *Morality*
 hers of the *Ten Commandements*, and
 not wonders what *A. S.* intends
 St. to doe with the fourth. *A. S.*
 the may more justly wonder that
 im ; *F. H.* will so abuse his Reader
 pear- with such impertinencies, no
 ac- more to the purpose, then if
 Vise- he should tell him, *That Corne*
 e, a grows now where *Troy Towne*
 of stood. But he having found
 and such a passage in that leurr-
 ir- ous

lous Pamphlet of his *Br. Fy*
sbers against *Bp. Gardin* think
 it would doe well to fill u
 room here, and els where, and
 so falls upon it severall time
 hereafter. But to satisfie *F. H*
 (if it be possible) I judge the
 Ten Commandements to be
 all *Morall*; and yet I grant
 that the fourth has in it
 somewhat Ceremoniall; to
 wit, the particular designati
 on of the seventh day, which
 notwithstanding does not de
 rogate from the *Morality* of
 the Precept. And that he may
 not think this strange, he may
 take notice, That the *Creed*
 comprehends all necessary
 points of pure beliefe. And
 yet

Br. F yet that Summary (as short
 think as it is) contains somewhat
 fill u that is not of absolute neces-
 re, an sity to salvation, to wit, the
 time Name of that Judge by whose
 F. H Sentence our blessed Saviour
 e th was condemned to death. So
 to b the Decalogue is an abridge-
 rant ment of the whole Moral
 in i Law, & yet besides, contains
 ; to somewhat in it that is not
 nati Morall, but Ceremoniall. I see
 hich no inconvenience in all this ;
 t de nor (if there were) can divine
 y o how thence my Argument
 may may be answered.

But F H. goes on, and tells ^{16.}
 us, *There was no Service or*
Worship in that Covenant that
had not some Signe or Shadow
in
 yet

in it, instancing in *Prayer* and *Praying*, whereto were annexed, *Incense*, and *Sacrifices*. Be it so, That *Morall Duties* were then attended with *Ceremoniall Rites*; does it from thence follow, that either then they were not, or now are not *Morall Duties*? Are not we now as much obliged to Pray, and Praise God, as the *Jews* formerly were, though the *Sacrifices*, those *Ceremoniall Types of Christs Death*, are necessarily disused? Such externall Rites are not of the substance of Gods Service, though sometime annexed thereto. They as Accidents may either be present,
or

and or absent without the destru-
 an- tion of the Subject whereto
 fices. they adhere which is not
 uties therefore to be termed a Ce-
 a Ce- remony, because some Cere-
 rom monies were joyned to it; as
 ther the duty of Thanksgiving be-
 now came not a Ceremony, be-
 Are cause it was accompanied
 ged with Sacrifices. So upon sup-
 , as posall that Oaths for the
 ere, greater solemnity thereof
 nose were usually taken with some
 rists externall significative forma-
 ted? litics, that they might be the
 not more revered, and fix a deep-
 Ser- er impression upon his Con-
 an- science that Swears, they are
 cci- not thereupon to be called
 nt, *Ceremonies*, without all which

F

their

their substance does entirely remaine, no more than Praying of God is now to be termed a Ceremony, because Leviticall Sacrifices were once subjoynd thereto.

17. F. H. sayes, *That Confession under the Gossel is brought in, in place of Swearing under the Law*, which he endeavours to prove, because that of the Prophet Isay 45. 23. *Every tongue shall Swear*, is rendred by the Apostile, Rom. 14. 11. *Every tongue shall confess to God*. This I had observed before in mine *Annotation* to the 9th. Section of the Sermon. But I would pervert (sayes F. H.) *Fauls words, to have them mean*
con_

confession by Oath: but to my Reason that induced me to that Opinion, he replies not, which is, (besides that the *Greek* word is some where ^{used} in that sense) that the *Prophets Hebrew* word is generally acknowledged to signifie *Swearing*, which several hundreds of years before the *Apostles* time (and therefore not by the *Apostle* himselfe) was translated into *Greek*, which *St. Paul* finding, makes use thereof *verbatim*, thereby by his Authority, approving the Truth of that Translation. But (a Comment perhaps, or an Explication, but) a true Translation it could not be, unless

the very sense of the Original were justly rendred without either enlargement, or restriction.

18. *A. S.* (quoth *F. H.*) might as well have said, That Offerings, and Oblations, and Sacrifice, tends as much to the glory of God under the Gospel, as under the Law, as Swearing. But that is an idle dictate, and no way to be made good. From this Proposition, gross inconveniences follow: none from mine. For it follows from this, That the *Ceremonial Law* is as much obligatory to us, as the *Moral*: That *St. Paul* must not be of credit with us, *Gal. 5. 2.* That men had as good be *Jews*, as *Christi-*

Christians : That it is not necessary to believe Christs Incarnation, Passion, Resurrection, or Ascension. All these follow from this, *That Sacrifices tend as much to Gods glory under the Gospel, as under the Law* ; none of which can be said of *Swearing*. And therefore *F. Hs.* parallell was very inconsiderate, which he presently retracts, confessing in express words, *That it does not follow as well under the Law, as under the Gospel*, and gives a good reason for it ; *For that* (saith he) *were to set up the Figure, and deny the Substance* : which notwithstanding, he magisterially concludes (ac-

according to his wonted ~~man-~~
~~ner~~ manner, that is, yielding
 the premisses, and denying
 the conclusion) that this *second Argument* is *insufficient*,
 though he have said nothing
 material in answer thereto.

19. The third Argument runs
 thus, If Christ forbad *Swear-*
ing, then it was either be-
 cause it was repugnant to our
 duty to God, or repugnant to
 our duty to our Neighbour.
 But some *Swearing* is neither
 repugnant to our duty to
 God (whose glory in sundry
 particulars it advances) nor
 repugnant to our duty to our
 Neighbour, to whom thereby
 much advantage may accrue
 in

in severall respects. And therefore Christ forbade not all *Swearing*. He that would answer this Argument, must either say, That Christ prohibited somewhat that was neither repugnant to our duty either to God, or Man : or els that all *Swearing* is contrary to one of these duties. For granting these, he must of necessity grant the Conclusion. But *F. H.* will doe neither (indeed he cannot) yet resolves to Reply, lest his friends should think he had answered nothing. And his Reply is, *That which was once a duty to be performed under the Law because commanded, is not*

required as a duty under the Gospel. This I grant, many Ceremoniall Offices being to be observed, when commanded. But it is neither prejudiciall to the Truth, nor any whit advantageous to his pretensions. And then he falls into a wild extravagance, and sayes, *It may be A. S. would commend as much for the Morality of Tythes,* (which he might with great security doe, were it pertinent, notwithstanding *F. Hs.* opposition;) and then he belabours this shadow, and takes some pains to confute what *A. S.* had not said And this may perhaps induce some credulous Reader of his own per-

the perswasion to surmise, that
 many all this time he is answering
 g to the Argument. At length he
 and retreats from this impertinent
 audi- digression, and acknowledges,
 any *That Oaths were commanded to*
 pre- *the Jews, but it was to keep them*
 in- *from Idolatry :* and sayes, *That*
 and *as the Lord lives,* was an Oath,
 con- and bids us marke, *That the*
 of *Law of Oaths needed not have*
 ith *been added, had not sin entred in.*
 it Well, we marke all this, and
 ng find nothing therein against
 en the *Morality of Swearing,* or
 nd to show that Oaths are re-
 ite pugnant to our duty, either
 nd to God, or our Neighbour,
 ne which onely had been perti-
 wn nent. Tis true, that Oaths
 r- had

had been useless, had man continued in Innocency. But so had the whole Decalogue been too (mans whole duty being then ingraven in his heart) which thereupon was not promulgated till after the Fall. But how then will it thence conclude, that none of the commands are Moral. He may doe it upon the same grounds that he layes against *Swearing, viz.* The uselessness thereof in the state of Innocency, which if they be insufficient for the one, they are also for the other.

20. *A. S.* in pursuance of his Argument, That *Swearing* was not repugnant to our duty to our Neighbour.

d m Neighbour, recounts many ad-
 y. B vantages that accrue to men
 along thereby ; *As Princes are secu-*
 e dured of *their Subjects Allegiance ;*
 in h *Generalls of their Souldiers fi-*
 on w delity ; *Leagues betwixt Nati-*
 tions confirmed ; *private Mens*
 will h *Rights maintained ; Offenders*
 n o discovered, and punished ; and
 loral *Controversies, and Suits decided.*
 sam And it cannot be denied, that
 gain Swearing is a good Medium,
 esne yea the best we have to the
 Inno attainment of these ends,
 be in though sometimes through
 the the wickedness of evill men,
 f hi it may, and sometimes does
 g wa faile thereof. And this is that
 to ow which *F.H.* thinks fit to Reply
 eigh to those alledged Advantages
 of

of Oaths, that many have taken, and broken them though I hope many more have kept them. This is as much as to say, that such Medicine (the best that is known against such a disease that has cured hundreds, is useless, because twenty, by reason of some other complicated infirmity have taken it without success. I grant there is no such great necessity of Oaths amongst such men as will not lye (though sometimes they may not be altogether useless in respect of them, as is evidenced in the 22th. Section of the Sermon) but then Magistrates have

have no infallible marke to
 them to discerne (especially amongst
 mostrangers) who are such con-
 isciencious men, and who not.
 uch F.H. must not think that the
 at meer profession of being a
 sease Quaker is a certain note, and
 ds, never failing evidence of sin-
 y, beccrity. Nor was it enough (as
 combe pretends) in the Primitive
 aker times to say *Christianus sum*.
 gran Christianity was had in no
 cessary such honour amongst Heathen
 such Magistrates. Many of them
 ough indeed refused to Sweare, be-
 t because they were Christians:
 ped but that was by Devills, or
 d in Idols whereto the *Ethniques*
 Ser. attributed Divine Honour.
 ater Otherwise to Sweare upon
 have just

just occasion, they refused all
 not, as appears, that man or
 thousands of them were Soul J
 diers in those dayes, which
 they could not have been Oath
 had they not taken (as the
 was accustomed) the *Sacramentum militare*, the Oath of
 Observance and Fidelity. But
 F.H. objects, (and indeed, in
 most of his Replies he may
 be allowed to have somewhat
 of *Objection*, but nothing of
Answer) That *what ever* is
super-added to Gods command
will worship, and renders the
other imperfect. I answer, That
 we adde nothing essentiall to
 the command. The very esse
 sence of an Oath consists in
 calling

fufecalling God to witnefs. The
 formalities usually annexed
 to Judicial proceedings are
 not of the fubftance of an
 Oath, but onely conduce to
 the folemnity thereof, and
 were ordained probably to
 create in the *Swearer* a greater
 Reverence of God, and a
 deeper fense of the fin of Per-
 jury.

The fourth Argument may 21.
 be put into this forme, That
 Interpretation of our Savi-
 ours words, *Swear not at all,*
 which renders the following
 words vain, and impertinent,
 is falfe. (And that muft either
 be granted, or we muft con-
 fefs that fome of our Savi-
 ours

ours Sentences were vain, and
 impertinent, which were an
 high degree of blasphemy.)
 But that Interpretation *which*
 expounds our Saviours words
Swear not at all, to be prohibi-
 tive of all Swearing, renders
 the following words vain and
 impertinent. And therefore
 it is false. To this F. H. re-
 plies, *That Christ knew better*
what he intended than A. S.
 (which notwithstanding, A. S.
 may possibly know better
 than F. H.) *who would make*
his words one thing, and his in-
tention another. He should have
 said (for that had been true)
 who by a diligent investiga-
 tion *what* the purport of the
 words

and words might be, laboured to
 an discover what *Christ* intended
 y. thereby. *F. H.* adds, *That it*
 bich *is evident by the preceding*
 rds. *Doctrin*, and by that which fol-
 bi- *lows after the Text*, that *Christ*
 en *prohibits all Swearing*. This
 nd dictate being too hard for
 ore him to prove, he puts off to
 re- another place, like a bad
 ter debtor that will pay, but at
 S. another time. Then he seems
 S. to be offended with those that
 er *dispute about the plain words of*
 ke *Scripture*, though as plaine as
 n- they be, he cannot make sense
 ve of them, if meant as he would
 e) have them. Then he sayes,
 a- *That Swear not at all by Heaven*
 e *or Earth, is a generall Negative*

of all Oaths. He must have ei-
 ther a very high conceit of his
 own, or a very mean esteeme
 of other mens Abilities, if he
 hope to perswade them, that
 there are ^{no} more Creatures to
 Swear by than these two. Did
 not the *Jews* Swear by the
 Temple, Altar, & many other
 things ? And are there not
 amongst our selves too many
 that doe the same ? And if
 these two comprehend all
 others, why did Christ im-
 mediately mention *two* more,
Jerusalem, and the head ? He
 saies again, and again, *That*
by Heaven, and Earth, and Je-
rusalem, are more ample, and
more large (he should have
 said,

said, more strait and narrow) *expressions*, which he immediately confutes, saying, *That these, and much more, were in the generall Negative, Swear not at all.* For surely, a generall that comprehends many hundred instances, is much more large and ample, than foure particulars therein contained. So that it is utterly, and evidently false, that Christ intended the enumeration of these few instances to be an *amplification of his former prohibition*, which indeed was an *Explication* of his meaning, shewing what kind of Oaths he forbad, to wit, such as were taken by *Heaven, and Earth,*

and the like Creatures. And
by this it appears, that *F. Hs.*
selfe-contradicting Answer, is
no way satisfactory.

22. *But* to make the *Truth* ap-
peare beyond all contradic-
tion, I shall somewhat more
fully inforce this Argument,
and shew that the meaning
which *F. H.* and those of his
perswasion doe give of these
words, *Swear not at all*, agrees
neither with what went be-
fore, nor with what followed
after. For according to *F. Hs.*
exposition, these words, *Swear
not at all*, import, that you are
never to Swear upon any oc-
casion; either by God, or any
Creature. And he, and thole
of

And of his Opinion say, that they
 (in this sense) are very agree-
 able to the preceding words,
ve. 33. It hath been said by them
of old time, Thou shalt not for-
swear thy self, but shalt performe
unto the Lord thine Oaths. But
I say unto you, (who as F. H.
tells us, saith more than the
Law hath said) Swear not at
all. But this exposition of the
 Coherence, upon which they
 much rely, cannot stand; be-
 cause from thence many ab-
 surdities would follow, to
 wit, That Christ forbad, what
 God commanded; That the
 Law should be imperfect, as
 needing emendation; That
 Christ made void some part

of the Law, contrary to his own exprefs profession, *ver.* 17. That the Gospel is not consonant, but repugnant to the Law, &c. These and the like inconveniencies doe evince that Interpretation of the words (from whence all these follow) to be false. And therefore some other is to be found out to cleare our passage, that we be not split upon these Rocks. And that is, That these words, *But I say unto you*, stand not in opposition to the Law, but to the *Pharisaical* depravation thereof, and the peoples wicked, and corrupt practices. The Law had enjoyned onely

Swear

Swearing by God, and no other.
But the People did usually
Sweare by Creatures, as by
the Temple, Altar, the Gold of
the Temple, and the gift upon
the Altar, all which were ex-
pressely mentioned by our Sa-
viour, St. Mat. 23. And the
Pharisees approved thereof,
and Taught, That some of
these were obligatory, and
bound the Swearer, (as the
two latter) and some not, as
the two former. Of which
sort were (it seems) these
Oaths here mentioned, to
wit, By Heaven, Earth, Jeru-
salem, and the Head. Whence
these two irreligious Propo-
sitions arise. First, That Crea-

ture-Swearing is lawfull. And
 then, That all Oaths doe not ob-
 lige to performance, whereas all
 Promises even without Oaths
 are binding. The ground wher-
 of was, that such as had
 Sworne by Heaven, Earth, &c.
 though they broke their Oath,
 yet they were not thereupon
 guilty of Perjury, or the
 breach of the third Comman-
 dement, because they had not
 Sworne by God. Which gross
 mis-interpretation of the
 Law, tending so much to the
 patronage of vice, and lewd
 practices, very well deserved
 our Saviours reprehension,
 especially in this place, where
 he was Teaching the exact
 im-

And importance of the Comman-
 dements which he came not
 to destroy (or alter) but to
 establish in their full force and
 true meaning. Reade then ac-
 cording to this Exposition the
 33th. *ver.* The *Pharisees* have
 taught, that it is lawfull to
 Swear by *Creatures*, as *Heaven*,
Earth, &c. and that those
 Oaths when taken doe not
 binde to performance, so that
 men though they doe not
 what they Swear to doe, be-
 come not thereby liable ei-
 ther to Perjury, or the breach
 of the Divine Law. But saies
 Christ *ver.* 34. on the contra-
 ry, *I say unto you*, (in regard
 those courses are so repug-
 nant

nant to Christian Truth and
 Sincerity) *Swear not at all, nei*
ther by heaven, nor by earth, &c
 that is, by those Creatures
 which men doe, or may abuse
 to the dishonour of God, the
 wrong of their Neighbour,
 and the great scandall of Re-
 ligion. You see how aptly our
 Saviours words are set in op-
 position to the false Doctrine
 of the *Pharisees*, and what
 just cause he had to forbid
 what they permitted, and
 how impertinent it had been
 to the premisses to have pro-
 hibited *Swearing by God*, which
 Oath was much revered, and
 (for ought appears) never
 abused by the *Jews*.

Nor are the words, *Swear* 23.
not at all, (as *F.H.* understands
 them) less incoherent with
 what follows. For the blessed
 Son of God forbidding to
Swear by Heaven, Earth,
Jerusalem, and the Head, sub-
 joynes to each of them a
 Reason, which Reasons do all
 particularly relate to those
 particular Creatures whereby
 he forbids his followers to
Swear, but no way tend to an
 universall prohibition of all
Swearing. Let any man to
 whom God has given a Medi-
 ocrity of understanding reade
 the words in *F.Hs.* sense, and
 judge. You shall never *Swear*
 by God, or any other Oath,
 be-

because Heaven is his Throne,
 and the Earth his Footstool,
 and *Jernsalem* is his City ; or
 because men cannot make
 one haire white, or black.
 Pray what tolerable sense can
 any one pick out of this dis-
 course ? Or how can these
 Reasons be pertinent to a ge-
 nerall, and absolute forbid-
 ding of all *Oaths* ? But on the
 contrary, understanding the
 words in opposition to the
 Doctrine of the *Pharisees*, and
 the practice of the people, for-
 bidding *Oaths by Creatures*, and
 yet asserting the obligingness
 of them when taken, the co-
 herence will be clear, and the
 Reason convincing. For the
 better

better understanding where-
 of, it may be considered, that
 one may Swear by Creatures
 either *Ultimately*, or *Mediate-*
ly: *Ultimately*, when he in-
 vokes a Creature as a searcher
 of the heart, and a sovereign
 punisher of deceit: And this
 is flat Idolatry, by ascribing
 to a created being, what is pe-
 culiar to God. *Mediately*, when
 the *Oath* does ultimately re-
 late to, and is terminated
 in God, though a Creature
 onely be nominated; as when
 one *Swears by Heaven*, mean-
 ing *by God that made, or sits in*
Heaven: And in this sense it
 is not possible to *Swear* by any
 thing finite, that has not a
 Rela-

Relation to a Creator. In this sense the holy Jesus was willing to understand these *Oaths*, giving thereby reputation to that Rule in Divinity, *That, when any mans words admit of a double meaning, whereof the one is extreainly bad ; we ought in Charity to interpret them in the better sense, unless some circumstance doth undeniably evince the contrary.* Thus did Christ, and yet that better sense was too bad to be permitted. The *Pharisees* allowed *Swearing by heaven, &c.* yet taught, that such *Oaths* put no Obligation upon the *Swearer*, as is plain by that passage, *St. Mat. 23. 16, 17,*

this 18, 19. whereupon those vain,
 vil. and irreligious Oaths were
 efe multiplied, and a gate opened
 ta. for crafty Cheaters to impose
 ty, upon the credulity of the
 ad. simple, and well-meaning vul-
 eof gar. In opposition to which
 we deluding Doctrine and conse-
 ret ning practices, our Saviour
 e. ss prohibits all such abused
 ni. Oaths, and gives this Reason
 us thereof, That the *Pharisees*
 t. were mistaken in saying, that
 be such Oaths were not bind-
 l. ing, because God was not ex-
 c. pressly therein named, be-
 hs cause even those, *by Heaven,*
 e *Earth, &c.* have a consequen-
 t tiall attestation of God in
 r, respect of the necessary de-
 pendance

pendance of all Creatures upon their Creator. Which is more clearly expressed, *St. Mat.* 23. 20, 21, 22. Hence appears the ground of Christs prohibition, and the true, and full meaning of the Sentence, *Swear not at all, neither by Heaven, for it is Gods Throne, &c.* which in *F. Hs.* way seems to me altogether inexplicable.

24. I omit that this negative command, *not to Swear at all, either by Heaven, Earth, Jerusalem, or the Head,* can by no Art be extended to forbid Oaths duely taken by God, and consequently not all manner of *Swearing*. You may sooner draw water out of a flint,

flint, or pumice, than that conclusion from these premises, which by *F. Hs.* good leave are so far from being more *ample expressions*, that they are indeed *restrictive limitations* of that precept, which otherwise might have been perhaps reputed generall. Which were it so to be understood, as *F. H.* would have it, there could be no rationall account of the particular Enumeration of these four particulars, *Heaven, Earth, Jerusalem, and the Head.* No wonder therefore, if he in the attempt of such an impossibility labours in vain, and falls into contradictions. He saies, *These, and*

H. much

much more were included in the Negative, and yet they are more large expressions than it ; which is no more true, than that the thing contained, is wider than what contains it : Or that foure Creatures are more than all in the world besides. Into such straits he pittifully plunges himselfe, whilest he strives to defend such a Paradox as he perhaps is ashamed to forsake, by an ingenuous acknowledgement of his error, and striking saile to an undoubted Truth, and yet unable to maintain, being thereby enforced, not onely to oppose against so demonstrable a verity, but also to fight against

against Reason, and common Understanding.

That the late Learned Pri- 25.
 mate of Ireland, Arch-Bishop
Usher was of Christs minde,
 I shall easily believe. But of
F. Hs. Opinion he was not,
 unless he be much wronged
 in that book that goes under
 his name, entituled, *The summe
 and substance of Christian Reli-
 gion*, wherein amongst the
 speciall abuses of an Oath,
 he sets down in the first place,
*The refusing of all Oaths as un-
 lawfull, which* (sayes he) *is the
 error of the Anabaptists*, to
 whom therefore in that par-
 ticular, he is like to prove no
 great Patron. But (sayes *F.*

H.) he pleaded the Cause of the Waldenses, who were the most ancient, and true Protestants, if any Reformation be looked at beyond Luther. They professed it no way lawfull for a Christian to Swear; and the said Bishop Usher, de Success. cap. 6. doth esteeme that place of the 5th. of Mat. Swear not at all; and that of the 5th. of James to be a sufficient plea for them against the Papists, and he pleads their Cause. I was very confident that the Reverend Primate was much abused; but not having the book, I could not answer particularly thereto, not thinking fit to oppose my conjectures (how probable

ble soever) against *F. Hs.* positive assertion. Whereupon I used all endeavours to procure a sight of that book, but could not retrieve it, either in the publique Shops, or private Libraries in the North; till at length my Reverend, and Learned friend Dr. *Samwales* afforded me a sight thereof. Whereby I perceive, that the Primates Plea for them, was not to defend such Opinions as they are charged with; but to show that they were wronged, and falsely slandered with the maintenance of such errours. For (saies he) *Sanders and Parsons produce certain absurd Here-*

sies, (amongst which one is, That all Swearing is unlawfull, whence I collect, That the deniall of all Oaths, is in the Primates Judgement, an absurd Heresie) which they would perswade us were tooth and naile defended by the Waldenses. And then he proceeds to shew the vanity of that Accusation of their Adversaries. And the very point he instances in, is that of Swearing.

Hic verò
à Sande-
ro, Coccio,
Parsonio,
&c. oc-
curritur :
ut cunque
Walden-
ses, eam
nostro-
rum tem-
porum
Proce-
stantibus
in non-
nullis
dogmati-

bus consenserint, in pluribus tamen ab iisdem dissensisse : ideoque ad eandem Ecclesiam utrosque pertinere non posse. Quod ut probent, ex Guidone, &c. Sanders & Coccius : ex Gabr : Prateolo, & Bernardo Lutzenburgo, Rpb : Parsonius absurdas quasdam Hæreses producunt, quas à Waldensibus mordicus defensas persuadere nobis volunt. Quarum accusationum vanitas ut magis elucescat, &c. De Christ : Ecclesiarum Successione, & Statu. cap. 6. Sect. 19.

Their

Their third Error and Heresie (say their Accusers) is, that they hold, That to Swear either *Judicially*, or *extrajudicially* in any cause, or upon any occasion, is unlawfull, and a mortall sin.

And their fourth Error and Heresie is, That forswearing themselves before Judges at the Bar, concerning the speaking of the Truth, and discovering the complices of their Sect, is neither unlawfull, nor sin, but a lawfull and holy Act. These Opinions doe thwart each other ; and therefore my

Tercius Error, & Hæresis est, quod jurare in judicio, sive extrajudicium pro quacunque causâ, & in quocunque casu, est illicitum, & mortale peccatum : & statim tamē addit,

Quartus Error, & Hæresis est, quod dejerare in judicio coram Judicibus de dicen-

dâ veritate, & revelandis complicitibus suis in hac Sectâ, non est illicitum, nec peccatum, imò licitum atque sanctum. Ibid.

Lord Primate had reason to conceive, that the Accusation that charged both these repugnant Tenents upon the same Persons was false, and malicious. So his defence of them is not, that they did well in denying to Swear (as *F. H.* pretends, and which onely indeed had been to his purpose) but that the Papists did ill in burdening them falsely with error that they did not hold. But not to conceale what might be surmised, to give (the least) advantage to *F. Hs.* allegation, the Arch-Bishop cites an old *German Author*, who writing of the Doctrine, and manner

*Vetus Au-
thor Ger-
manus
qui de*

Waldensium doctrinâ, & moribus scripsit hujus erroris occasionem fuisse dicet frequentiam jurandi, & assiduitatem pro levibus causis, & quia incidunt in perjuriam: additque lepidam similitudinem, hæreticos qui nunquam jurant, similes esse Diabolo, qui nunquam legitur jurasse. At qui à Christo dedicerunt. Esto

ners of the *Waldenses*, saies,
That the occasion of that Error
of theirs was, mens common and
customary Swearing about tri-
fles: adding, That such Here-
tiques as allow of no swearing,
may be resembled to the Devill,
who is never read to have taken
an Oath. Which Sarcasme he
retorts, saying, That those Per-
sons who have learned from

Esto Sero
mo ve-
ter, Eci-
am, etiam.

Non non; quod autem supra hæc, redundat à malo illo est, Mar. 5, 37. Papistæ apud quos innotuit frequentia jurandi, & assiduitas pro levibus causis, multo similiore malo huic Dæmoni judicabunt quam Walde se, qui (ut ex Relatione Inquisitoris Pontificii constat.) dicere tantum consueverunt, Est, est, Non non, &c. Ibid § 21.

Christ,

Christ, that their communication
 should be yea, yea; nay, nay, be-
 cause whatsoever is more than
 these commeth of that evil one,
 Mat. 5. 37. (not a word out
 of either Apostle of Swear
 not at all, as F. H. feignes)
 will judge that such Papists as
 have got an habit of frequent
 Swearing upon triviall occasi-
 ons, are much more like the De-
 vill then the Waldenses, who
 (as appears by the Relation
 of the Romish Inquisitors)
 were accustomed to say onely,
 Tea, yea; Nay, nay. Which
 as it is a reproofe of custo-
 mary Swearers (whom all pi-
 ous men disallow;) so it is
 no Plea for those that deny
 Swear-

Swearing upon just occasion
 (that is, when ever the glory
 of God, or the benefit of
 our Neighbours require it)
 which Opinion the Primate
 is so far from countenancing,
 that he excepts it not from
 being one of those *absurd*
Errors, which he conceives
 was wrongfully imputed to
 the *Waldenses*. And therefore
F. H. did not well to labour
 to support his tottering *Ten-*
net by such unjust means, and
 to abuse a Person of such
 eminent worth, and Learn-
 ing, by making him an Ad-
 vocate for an Opinion that
 he detested, as (at least) an
absurd Error. If *F. H.* took
 it

it upon trust (as I am charitably apt to believe he did from the words or writings of some whom he reputes his friends, it may be a warning to him how he trusts them another time. Yet (though he did it ignorantly) he is not excusable to deceive his Readers, and wrong the memory of so famous a Bishop, by imposing upon him so gross a slander, which (the book being scarcely to be had) few men can have opportunity to discover. Truth desires not the patrociny of falshood, nor ought to be defended by lyes.

26. How *F. H.* comes to know what the two Romanists Re-

nerius,

nerius, and *Jansenius* said, is somewhat strange; He, I presume (and it appears sufficiently by his Language) not being able to Reade their books. And it gives some colour to what was not long agoe much suspected, that the *Romanists* were at first the Inventers, and still continue the supporters of *Quakerisme*. What these men say, as I know not, so it is little materiall, *F. H.* not being willing (I suppose) to stand to their determination of the Controversie. The Reasons produced are sufficiently frivolous. The Antiquity of the *Waldenses* is not considerable,

rable, their Name being unheard of in the world, till above 1100. years after Christ. Their Universality was shut up within the limits of a few Diöceses about *Tolous*. And their Opinion against the lawfulness of Swearing was not so terrible a Monster as that those two Champions should be afraid to encounter it.

27. *It may be (sayes F. H.) that A. S. will tell us that these were condemned in some Generall, or Provinciaall Council for Heresie, and if he doe, it is no great matter, since most of these have erred. How rash is F. H. to condemne of Error most of the*
Generall,

Generall, and Provinciall
 Councils, which I assure my
 selfe he has never read. It
 would be a difficult matter
 for an abler man than he to
 prove, that ever any one Ge-
 nerall Council, truely so cal-
 led, hath erred in matter of
 Faith. However, a Generall
 Council (though not free
 from all possibility of errour)
 is the highest, and most Au-
 thoritative Judicature for
 matters of Religion in the
 World, and therefore should
 not have been so slighted by
F. H. though I cannot con-
 demne him of Imprudence in
 waving all Judgements but
 his own; for unless he stand
 upon

that guard, he will certainly be worsted.

28. The fifth *Argument in forme* is this, Nothing that is not of it selfe, and intrinsecally evill, is forbidden by Christ. (And that is proved by Induction.) But Swearing is not of it selfe, and intrinsecally evill; for the best Creatures, Angels, and holy Men, the Patriarchs, and Apostles, yea Christ himselfe, and God also, did Swear upon occasion. And therefore Christ did not forbid it. With this Argument *F. H.* seems to be much troubled: For he spends about five whole leaves in his attempt to answer it. And he begins

ly begins with asking Questions: Whereto I answer, That
 is it was not evill for a *Jew* under the Law (as an executioner of Justice) to smite out
 it an Eye, or Tooth, or cut off
 ll, Hand, or Foot, or Wound.
 nd n.) Nor was it evill to give Sentences to that purpose, because it was so appointed in
 it the Judicial Law, *Ex. 21. 24. Lev. 24. 19, 20. Dent. 19. 21.*
 ll; Nor was it, nor is it evill for
 an a man to seek the defence of
 Pa- his Rights by just means. Yet
 yea from all these Concessions,
 al- A. Ss. Argument cannot be
 on. answered. For that of our
 not Saviour, *S. Mat. 5. 39, 40.* was
 gu- spoken to his Disciples, and
 ch I the
 a-
 his
 he
 ins

the people (*St. Luke* 6. 20. & 7. 1.) but the Law, *Eye for Eye, Dent.* 19. 21. was given to the Magistrates, *Secl.* 18. and the execution thereof not permitted to the people, but by the Magistrates consent, *Dent.* 19. 18. unless (as some think) in capital crimes. If it be objected, that then our Saviours words are not opposed to the Law, as it seems they should by these words, *But I say unto you, I grant that to be true. For they indeed stand in opposition, not to Moses's Law, but to the peoples depraved custom allowed by the Pharisees, who being irritated by*
some

some injury, were often such carvers of their own satisfaction, that they cut out so large retaliations, that at length their adversaries were no less wronged, then they had formerly been injured by them, which was an occasion to make their quarrells, and enmity perpetuall. Whereupon the holy Jesus thought fit to prohibit that practice, arising not so much out of the love of Justice, as out of malice towards them by whom they had been grieved. Here then is not any thing forbidden that was commanded before, or what in it selfe was good or lawfull ; but what

was evill in it selfe, and formerly so acknowledged, as malice, and desire of revenge. So the whole purport of Christs words was, That men should neither with any mischief, nor out of any heat of anger, or rage, contrive, or act any harme to those Persons who before had done somewhat to their prejudice. Which notwithstanding, it was lawful to bring offenders before the Magistrates, that they might be corrected, and thereby learn to amend their lives, and abstaine for the future from the like injuries, or that others by their punishment, might learn to beware,
and

and not run into such exorbitances ; or that they (the wronged parties) and others, might afterwards live in greater security, without violence, or oppression ; or (if the grievances were of that Nature) to recover their own, or receive a just *compensation*. Selfe defence then, and preservation in a moderate way, is not disallowed ; but such a *resistance of Will* onely, as arises out of hatred, or desire of revenge. So the Learned Dr. *Hammond*, a Star of the first magnitude in our *English* Horizen expounds *ἀντιστάς*, (the word here Translated *resist*.) by *vicem* refer-

re, return not one wrong for another. And so the sense will be perfectly that of the Apostle, *Rom. 12. 17. Recompence to no man evill for evill.* So all manner of Resistance is not here forbidden, for he that pleads for his own innocency in a moderate, peaceable, and legall way against the calumniation of an Adversary (which Christ himselfe did, being wrongfully accused) is not to be blamed: nor he that for the manifestation of his Innocency, or Defence of his Rights, appeals to the Sentence of the Magistrates. Onely that *Resistance* is culpable, and here condemned,

demned, that is either unjustly, or by undue meanes undertaken, or prosecuted with malice, or revengefull desires, which are contrary to Charity.

The following passage of 29. *turning the cheek to the smiter*, is not to be understood literally. For Christ himselfe being smitten, did not so. And St. Paul, being struck, answered sharply, *Acts* 23. 2, 3. He excused himselfe indeed afterwards, but not in respect of the acrimony of the Language, but in regard of the Person to whom he spoke. Nay, our Saviour was so far from the literall observation

of these words, that he grave-
 ly reprov'd the Officer that
 had smote him, as he was
 making his *defence*, S. *Joh.* 18.
 22, 23. So what he comman-
 ded here, he did not observe
 himselfe ~~else~~ where (the
 words in both places being
 of the same Originall) *ῥαπίων*,
 and *ῥάπισμα*. and consequently
 did never intend to oblige
 his Disciples to a literall per-
 formance of this Precept, but
 to a great measure of meek-
 ness, Patience, and Humility,
 though perhaps some rude
 people would thereupon be
 encouraged to overpress them
 with mee, or greater injuries.
 The like may be said to the
 fol-

following passage concerning Law Suits, which are not simply, or of themselves evill, but accidentally through quarrellsomeness, covetousness, or some other undue circumstances, may be evill. Rather we ought to suffer wrong, than to break the Rules of Charity, remembering that of *St. Paul, Rom. 12. 18. If it be possible as much as lyeth in you, live peaceably with all men.*

F. H. tells us, That it is 30. written in the New Testament, Avenge not your selves. This I willingly grant, but cannot guess what he would infer from thence. Then he falls again

again upon asking Questions
 Whereto I answer, That to
 keep the seventh day Sab-
 bath, was not Morally evill
 That it was lawfull for the
Jews to fight with the *Amale-
 lekites, Canaanites, &c.* That
 Circumcision, Sacrifices, Offer-
 ings, &c. were not evill in
 themselves. And yet all these
 answers doe nothing invali-
 date what I said, to wit, that
 Christ forbad nothing, but
 what was intrinsically evill. *A.*
F. H. sayes further, *That these*
 (meaning the Leviticall Or-
 dinances) *were once as really*
good, as ever Swearing was.
 But this dictate is not true,
 and was already confuted in
 the

the Sermon it selfe, *Se^{ct}. 28.*
 and therefore should not
 have been brought in again
 without some prooffe. Be-
 sides, it is impertinent, for
F. H. knows, that in the Ser-
 mon it was asserted, *That the*
Ceremonialls ceased of them-
selves at our Saviours death,
but were not abrogated, but ob-
served by him in his life. From
 that he falls to object, instead
 of answering, and sayes, *If*
A. S. will needs uphold Swear-
ing because commanded to the
Jews (that is as a part of the
 Judiciall or Ceremonial Law,
 for nothing els was comman-
 ded to the *Jews* more than
 to other Nations, the Morall
 Law

Law extending to all) before
 Christ, he is a debtour to the
 whole Law, Gal. 5. 3, 4. This
 is as much as to say, Though
 cannot answer the Argument
 proposed, yet I can bring
 another which A. S. never
 proposed, nor any man else
 that understood what he said
 and that I can, and doe thus
 answer. And it is true
 that F. H. cannot answer the
 Argument proposed, unless
 the bare denial of the Conclu-
 sion will doe it; or that what-
 ever he sayes must be taken
 for Truth upon his word. I
 proved that all Swearing was
 not forbidden by Christ, be-
 cause some Swearing was law-
 full

full, (it being used by holy
 men in both Testaments, An-
 gels, and God himselfe) and
 Christ never forbad what was
 lawfull. Whereto F. H. re-
 plies, *We doe not look upon any*
Swearing to be now a duty, (his
 looking, or rather not look-
 ing must it seems be prefer-
 red before my Reason) *but*
affirme all Swearing to be now
a sin, (is not this to deny the
 conclusion?) *because forbidden*
by the positive Law of Christ
under the Gospel, (he begs the
 Question, and without Rea-
 son takes for granted, what I
 by Reason had disproved)
who by his death ended the right
of that. These words doe en-
 ter.

Law extending to all) before
 Christ, he is a debtour to the
 whole Law, Gal. 5. 3, 4. This
 is as much as to say, Though
 cannot answer the Argument
 proposed, yet I can bring
 another which *A. S.* never
 proposed, nor any man else
 that understood what he said
 and that I can, and doe thus
 answer. And it is true
 that *F. H.* cannot answer the
 Argument proposed, unless
 the bare denial of the Conclu-
 sion will doe it; or that what-
 ever he sayes must be taken
 for *Truth* upon his word. I
 proved that all Swearing was
 not forbidden by Christ, be-
 cause some Swearing was law-
 full

full, (it being used by holy
 men in both Testaments, An-
 gels, and God himselfe) and
 Christ never forbad what was
 lawfull. Whereto *F. H.* re-
 plies, *We doe not look upon any*
Swearing to be now a duty, (his
 looking, or rather not look-
 ing must it seems be prefer-
 red before my Reason) *but*
affirme all Swearing to be now
a sin, (is not this to deny the
 conclusion?) *because forbidden*
by the positive Law of Christ
under the Gospel, (he begs the
 Question, and without Rea-
 son takes for granted, what I
 by Reason had disproved)
who by his death ended the right
of that. These words doe en-
 ter-

terferr, and are not reconcile or
 able together. For, if Christ
 forbad Swearing by a positive
 Law, then he ended not the
 right thereof by his death
 And if he ended the right
 thereof by his death, then he
 did not forbid it by a positive
 Law in his life. All the me
 in the world cannot make
 this Sentence of *F. Hs.* either
 true, or consonant to it self
 And he might have learned
 as much out of the 29. Se
 of the Sermon. But to make
 it pass more currantly (at le
 in the first member) he bring
 in the Testimony of *Sam: F*
sher. Ridiculous! A man to becom
 a witness in his own cause

or a Quaker sayes, That he is
 in the right, therefore he is
 in the right. And although
 F.H. calls that S. Fs. Argu-
 ment, and sayes, *It is of force,*
 which was indeed but a meer
 dictate; yet I thinke other
 men will not be of his mind.
 For that *would equalize* these
 people to God in respect of
 Veracity, if all their words
 were proofes not to be deny-
 ed. But by ill luck F. H. ha-
 ving cited with applause S.
 Fs. words, *That that sort of*
Swearing which was not sin
simpliciter in its nature under
the Law, is now a sin upon the
account of Christs universall
prohibition of all Swearing; im-
 me-

mediately contradicts it, saying, *That Christ by his death put an end to the Law.* For if Christ forbad it in his life, how did he put an end to it at his death? So then *F. H.* and *S. F.* are irreconcilably at odds ; and if *S. F.* said well (as *F. H.* sayes he did) then *F. H.* did ill, when in the same breath he contradicted it. The wit of man cannot attone those repugnant Assertions. Nor does *F. H.*s. subtile invention of a *middle dispensation* untie the knot, because there is no intermediate time betwixt life and death. Our Saviour kept the Pascheover the very Night

he

he was betrayed, and dyed the next day, with whom the Ceremoniall Law expired. I demand then, whether had it been lawfull to have Sworne that night, or no ? If it had; then it was not forbidden by these words of our Saviout, *Swear not at all*, (for they were spoken before, and surely it had not been lawfull to have acted contrary to Christs precept) and consequently *A S^s*. Doctrine in his Sermon was true. But if it had not been lawfull, as formerly prohibited, then *F. H* is wrong, who sayes, *Christ put an end to it at his death*. For he could not then put an end to that

K

which

which was ended before. So it is most certain, that either *S.F.* or *F.H.* are false Teachers, they dating the unlawfulness of Swearing upon different accounts, and from severall times. And for that conceit that Christs words *Swear not at all*, were *Prophe-ticall* (which it may be *F.H.* aymes at by his *middle dispensation*, and his discourse of Christs foreknowledge) as it yields the Question in granting, that Oaths were not thereby at present forbidden, so it was refuted in the Sermon *Seēt. 29.* whereto no reply has been made. But here *F.H.* offers at a prooffe (which he

he seldome attempts, and therefore it is fit he should now be regarded) from *St. John 4. 23.* where the *Samaritan Woman* perceiving *Jesus* to be a Prophet *verse 19.* desires to be resolved whether the *Jews*, or they, were in the right, touching the place of Gods external worship then legally performed by Sacrifices, and Offerings, *verse 20.* He in his Answer tells her, That that debate shall presently take end by the abolition of these extrinsecall rites, whereto a more Divine and Spiritual worship should succeed, *For the houre cometh, and now is, when the true*

worshippers shall worship the
Father in Spirit, and in Truth,
ver. 22. Whereupon F. H.
inferrs, That the time was then,
but came on more afterwards to
be fulfilled, (intimating, that
what is now, may come more
perfectly afterwards) and so
applies it as a commodious
place to interpret and explaine
Christs meaning in that prohi-
bition, Swear not at all. But
answer to this, First, That
these words as he under-
stands them, are not appli-
cable to his purpose. And se-
condly, That he does not un-
derstand the place aright.
First, The words in his sense
are not applicable to that of

Swear

the *Swear not at all.* For though
 somewhat may be now in
Incubation, which shall after
 arrive at a greater measure of
 perfection (as an Embryo in
 the wombe) yet Christs com-
 mands were not of that Na-
 ture, but were perfect as soon
 as delivered, and to be ex-
 actly observed ; nor could
 possibly acquire any greater
 perfection, or become more
 obligatory afterwards. Se-
 condly, He does not rightly
 understand the meaning of
 these words, *The houre com-
 meth, and now is* ; the purport
 whereof is not that one, and
 the same thing is both pre-
 sent, and future ; but that

K 3

what

what he there speaks of, was
 then neer approaching, and
 should not be long delayed.
 For in *Scripture* the *præsens*
 is sometimes put for *Paulo*
post futurum, as may appear
 by severall places. As our Sa-
 viour, St. Mat. 26. 28. speak-
 ing of the Sacramentall
 Wine, sayes, *This is my blood*
which is shed, where *is*, does
 not import, that it was al-
 ready shed, or then in shed-
 ding ; but that it was to be
 shed the next day. So St. Paul
 1 Cor. 11. 24. reciting Christs
 words at the Institution of
 the holy *Eucharist*, expresses
 them thus, *Take, eat, this is*
my Body which is broken for
you,

you, where no man will say,
 that the word *is*, implies that
Christ's Body was then broken
 (though it be of the present
 Tense) but that it was soon
 after to be broken. So here,
The houre commeth, and now is,
 imports no more, than that
 the time is at hand. And thus
 both the Fathers, as *S. Chrysostome*,
 and *Theophilact*, and
 the moderne Commentators
 interpret the words; whereby
 it is clear, that *F.H.* mistakes
 the meaning of the place,
 and that his subtle device
 makes nothing at all to his
 advantage.

Nūc sig-
 nificat
 tempus de
 proximo
 imminens:
 quasi di-
 cat erit,
 et jam
 jam erit,
 Grotius
 in loc.

As for *F.H's*. many in- 31.
 stances, to show that some-

what was commanded by the
Ceremoniall Law, which ought
 not now to be observed, he
 need not wonder what may
 be said thereto. For I have
 already granted them, and
 shall not think that concessi-
 on does any way prejudice
 mine assertion, That Christ
 forbad nothing, but what was
 evill. For which I appeale to
 the judgement of any man
 that is able to distinguish be-
 twixt Expiration, and Prohi-
 bition, which was plainly
 taught in the Sermon Sect.
 8. In this sense Christ forbad
 not, but used the Ceremoni-
 all Law all his life ; at whose
 death notwithstanding it ex-
 pired,

he
 ght
 he
 ay
 ve
 nd
 fi-
 ce
 ist
 as
 to
 an
 e-
 ni-
 ly
 F.
 d
 i-
 se
 e-
 d,

pired, the shadows vanishing,
 when the *substance* was exhib-
 ited. So it is now *antiquated*,
 not by any prohibition, (for
 who could forbid what God
 had appointed?) but by im-
 pletion, the death of the Son
 of God being *præcipyfied*, and
 adumbrated by the Legall
 observances which are now
 become unlawfull, not in
 themselves, but as implying a
 deniall of Christs Passion, and
 an expectation of a future
 Messias, or another Saviour.

F. H. proceeds, and tells 324
 his Reader, *What ever may, or
 can be said, A. S. will needs con-
 clude, that all Swearing is not
 forbidden. And why? Because*

it hath been the practice of holy
 men, and also an Angel. This
 Argument is of little force, &c.
 and yet he spends five pages
 in confuting it, and sayes, It
 has been answered over and
 over, and over againe, though
 A. S. will not take notice of it.
 Indeed A. S. is resolved to
 take no notice of it, for he
 owns not the Argument. His
 Argument was, Christ never
 forbad any thing that was
 not evill. But Swearing is not
 evill, because God, and An-
 gels, Christ, and St. Paul used
 it, and therefore Christ for-
 bad it not. F. H. attempted
 to refute the Major, or first
 proposition, but his instances
 by

by ill fortune not reaching
 home, and so (it seems) per-
 ceiving himselfe too weak to
 answer that Argument, he
 craftily substitutes another
 in stead thereof, and frames
 it thus, *Swearing was the pra-
 ctice of holy men, and an Angel,
 and therefore all Swearing is not
 forbidden.* And then he falls
 with might and main upon
 this figment of his own in-
 vention, whilst the simple,
 and unattentive Reader may
 think, that he is all this time
 confuting my Argument,
 which he doth not in the least
 touch, much less oppose.
 Whereupon I doe not hold
 my selfe at all obliged to
 trace

trace his steps in this wilde
and impertinent extravagancy.

33. *F. H.* denies not, but that
good men, and Angels swore,
but grants, *That the Lord*
Swore once, yea more than once,
and tells us upon what consideration it was, which concessions are fully sufficient to prove, that *Swearing* is not of its own nature evill, which is as much as I desire, and as much as will make mine Argument unanswerable. And therefore 'tis not at all materiall to my purpose, whether *Amen* be an Oath, or not, which our Church (as *S. Ambrose* also thought) asserts; though

though *F. H.* judges it to be
 concluded upon too slender a
 ground ; or whether our Sa-
 viour swore, or not, (which
 were it true, sayes *F. H.*
 would onely prove *Swearing*
lawfull in Sermons as though
 that were not sufficient for
 the confirmation of mine Ar-
 gument) for the acknow-
 ledgment that God, and An-
 gels swore, sufficiently evi-
 dences Oaths to be lawfull ;
 and therefore I shall not de-
 bate the point with *F. H.* but
 for quietness sake, suffer the
 Opinion of *F. H.* to prepon-
 derate (if the Reader think
 fit) the Authority of the
 Church.

And

34.

And upon the same account I pretermitt his strangeness, that it seems to him that I prove the Magistrate exacting Oaths out of the *Mosaicall Law* ; as also his knowledge in *J. Pennington's* writings, which nevertheless is possibly not so great, but some of his private Letters may escape his notice ; and however what I alledged, I can show under his hand, that subscribes himselfe *I P.*) and his reiterated complaint, that their calling God to witness (which we grant to be an Oath) is not accepted by the Magistrates, (which I answered in the Annotation to the

16th.

16th. *Seēt.* of the Sermon,
 and again here, *Seēt.* 14.)
 whereto he had it seems no-
 thing to reply, but is pleased
 to talk the same thing over
 and over again, and his cita-
 tion of Authors whose Testi-
 monies are *not at all repugnant*
 to what *A. S.* had said : and
 his roving discourse *of holding*
up the hand, or laying it on a
Bible, or kissing a Book, or say-
ing after a Cryer, I Swear,
 which never man that I know
 did : or finally, that pretty
 device, which he termes, a
 more *necessary discourse*, which
 he would suggest to *A. S.* to
 induce him to perswade the
Magistrates to forswear them-
 selves ;

selves ; all these I pass by, and wholly impertinent to the matter in hand, and hasten to consider his Answer to the sixth Argument.

35. Wherein he seems to be perplexed more than ever, and much troubled in finding matter to fill up two leaves of answer ; and therefore falls upon many digressions. The force of the Argument is this, Either Christ forbad not taking an Oath upon a just occasion ; or else *St. Paul* (though assisted by the holy Ghost) understood not the Text ; or if he understood it, he acted against it, and that not rashly, but upon de-

y, a deliberation, because in his
 the Epistles, *he calls God to witness*,
 n to which is a formall Oath. To
 the this, after a diversion What a
 be just occasion is (and that I
 ver call a just occasion of an *Oath*,
 and when thereby some necessary good
 two may be effected, which other-
 ere wise probably could not be
 effi done) and a crimination of
 gu my discourse as tending to an
 rist allowance of frequent, and
 ath unnecessary Swearing (not-
 elfe withstanding his contrary ac-
 by knowledgement, *That I seem*
 ood *to condemn sometimes needless*
 ler *and vain Oaths in ordinary com-*
 it *munication*) he grants that the
 Apostle knew his Masters
 meaning, and that in his wri-
 L tings

things he acted not contrary
 to his knowledge, and also
 that he calls God to witness
 and soone would think he
 would yield the conclusion:
 but to avoyd that, he unex-
 pectedly denies, *That calling*
God to witness is Swearing, not-
 withstanding that cloud of
 witnesses I produced, that de-
 fined it in that sense. Tis hard
 to deale with men that deny
 definitions. But if that be
 not an Oath, I would gladly
 know what in *F. Hs.* Judge-
 ment (or those of his perswa-
 sion) an Oath is, and by what
 discriminating Character it
 may be known, when a man
 Swears, and when not, which
 till

till it be done, all dispute is
 rendered useless, or fallacious,
 as must needs happen if
 men doe not agree what it is
 concerning which they dis-
 pute. For not performing of
 which, I am taxed by *F. H.*
 though I thought I had done
 it sufficiently in the 16. and
 17. Sections of the Sermon.
 And I am clearly of Opinion;
 that an Oath consists in the
 attestation of God implied,
 or expressed by some means
 or other, that alwayes, and
 nothing els being essentiall
 thereto. Nor can I call to
 mind that ever I read, or
 heard any to another sense.
 And therefore *F. H.* when he

denied that, should have given us a better, at least another, which yet he has not done, and so is really become guilty of what he causelessly imputed to me. And therefore I cannot but fear, that *E. H.* did not onely wrong me, and the *Truth*, but his own Conscience also, when he writ this Sentence, In the 89. pag. he saith, *That Christ answering to the High Priest, I am, and thou hast said, is an Oath.* Look that page in the Sermon, and it will appeare, there are no such words, nor any to that purpose. And with the like, or rather the same blot he asperges me again,

again, and the same 34. page,
 where he sayes, *That I am so
 uncertain in my definition of an
 Oath, that one shall hardly know
 what to pitch upon to be my
 Judgement; sometime it is this,
 and sometime it is that, and
 sometime it is neither this nor
 that.* A Christian ought not
 to take the liberty to swerve
 from the *Truth* for his own
 Advantage, or for making
 good his own Tenent. And
 I challenge F. H. as he would
 gain the reputation of a man
 that speaks *Truth*, to show
 where in that Sermon, I pro-
 fessed that an Oath was ei-
 ther *this*, or *that*, or indeed any
 thing, save onely some kind

of attestation of God, which
 I have professed so plainly,
 and so often in sundry places,
 (as in the 45. 47. 48. 49. 50.
 51. 56. 57. 93. *Sections*) not
 onely as mine own, but the
 universall Judgement of all
 men, and Ages, that I won-
 der with what face any man
 can tell the world, that I flu-
 ctuate up and down, and can-
 not tell what Swearing is, but
 make it sometimes this, and
 sometimes that, and some-
 times neither this nor that,
 whereas I have been alwayes
 constant to the same defini-
 tion of an Oath, though not
 alwayes exprest in the same
 words. For I never said (as F.

H.

ich H. abuses me) *That it consisted*
 ly, *in saying truly, truly*; but I
 es, said, that *Amen, Amen*, is an
 50. Oath in the Judgement of
 not St. Ambrose, G. Biel, and Chem-
 the nitius. To make which Opi-
 all nion agree with my former
 n- definition of Swearing, I
 an brought in Mr. N. Fullers ob-
 u- jection against it, *That there*
 n- *is no Oath wherein God is not in-*
 ut *terposed*, (which I doe not
 nd dislike, as F. H. mistakes) but
 e- fully consent to as mine own
 at, sense (as F. H. in the very same
 es page seems to acknowledge)
 i- and answered it, that when
 ot the word *Amen, Amen*, is used
 e there, it may be an Oath,
 F. though N. Fullers Reason be

L 4 granted,

granted, because God is interposed there, *Amen*, being a Name, or Epithite of God. Thus *F. H.* falls into absurd mistakes, whilst he will needs undertake to confute what he does not understand.

36. But *F. H.* pretends to some Reason why *St. Paul* did not Swear, though the judicious *Hugo Grotius* say, *Non potuit jurari expressius*. For (sayes he pag. 31.) what ever *A. S.* sayes, this would make the *Apostle* guilty of frequent, unnecessary, and common Swearing. But this is very unadvisedly, and irreverently spoken. For unless all the men that ever defined what Swearing was be mistaken

in-ken (I challenge *F. H.* to pro-
 ing duce one contrary instance)
 od. and all the world be deceived
 ard in the Notion thereof, the
 eds calling God to witness is an
 nat Oath. And if so, *St. Paul*
 Swore ; and if that be true, I
 me know not how to excuse *F.*
 ot *H.*s. rash Language from blas-
 us phemy. But put the case that
 uit all Ages have erred in their
 he Notion of *Swearing*, and one-
 es, ly *F. H.* and those of his Opi-
 ble nion be in the right, that
 y, these expressions of the Apo-
 is file be not Oaths ; What are
 e- they then ? *Why, they are ar-*
 so dent and zealous, or fervent
 d expressions, &c. but the Apo-
 a- file (as *F. H.* goes on) *s*poke not
 n these.

these fervent words unnecessary-
ly. Had they been *Oaths*, they
 had been unnecessary ; but
 being onely fervent speeches,
 they are not. Smells not this
 ranckly of partiality.? I shall
 now to conclude take no no-
 tice of his causeless reproach-
 es, or his extravagant excur-
 sions, to what the Lord Chan-
 cellor said to one of *Wicliffe*'s
 followers, or that the Coun-
 cil of *Constance* burned *Wicliffe*'s
 books and bones : also *John*
Hus, and *Hierom* of *Prague* ;
 or looking for Protestants be-
 fore *Luther*. These matters
 being so widely distant from
St. Pauls Swearing, I pass by,
 and hasten to see how he an-
 swers

Var. swers the seventh Argument.

they Which in brieft runs thus. 37.

but Some *Swearing* is enjoined in
 the third Command, every
 this precept prohibitive of vice
 hall being necessarily so to be ex-
 no- pounded, as implying the
 ach- contrary duty. For els it is
 cur- impossible to free the Deca-
 ban- logue from imperfection. And
 eliffs consequently, *Thou shalt not*
 un- *take the Name of God in vain,*
 eliffs implies, *Thou shalt take the*
 John *Name of God* (that is, *Thou*
 ue ; *shalt Swear*) *where there is just*
 be *occasion.* And therefore Christ
 ters who *came not to destroy the*
 rom *Law,* did not forbid all *Swear-*
 by, *ing.* To this F. H. replies,
 an- *That the substance of this is an-*
 vers *swered*

swered before. If so, (which I cannot finde) he might the more easily answer it againe. Secondly, he sayes, That how A. S. can make the third Commandement to prove the continuation of Swearing under the Gospel among Christians, he does not see? By this Concession it appears, that he left over the stile before he came at it, and answered the Argument before he understood it. Thirdly, Instead of further answer to the proposed Argument, he brings an Objection against Swearing out of BP. Gauden. Whereto I return this dilemma, Either he believes the Bishop, or he believ^{es} him not. If he believe

lieve him, he must yield the Question. For the Bishop was of Opinion, (and writ a Treatise to that purpose) that some *Swearing* is now lawfull for Christians. If he believe him not, why should he impose his Authority to be believed by us? Nor is it *Argumentum ad hominem*, as they call it, unless we were obliged to defend what ever that Bishop said. The *Truth* is, that that late eloquent Bishop of Exeter did merit well of the Church of *England*; but (as his Genius led him) was more prone to make use of the palme of Rhetorique, than of the fist of Logique,
and

and was willing by endearing expressions, and all possible condescensions to gain the affections of his Adversaries, (which Method, some great and good persons have followed; but, through the untractable disposition of those they dealt with, not often with good success) for which civility, he had a very unhandsome returne given him by the scurrilous and petulant Pen of *S. Fisher*. Lastly, this Objection needed not to have been repeated here to no purpose, it being at large, and satisfactorily answered in the 22th. *Seet.* of the Sermon; against which, though

F. H.

F. H. has neither offered any
 Reply, nor can with any show
 of Reason refute what there
 is said, yet dissembling that it
 was already fully answered,
 he reiterates the same Objec-
 tion as unanswerable, when
 he had nothing els to talk of,
 that the weak people of his
 persuasion might surmise that
 he said somewhat (though
 indeed nothing to the pur-
 pose) and was not altogether
 confuted. But *F. H.* has yet
 a further Reply, and that is,
That, I stand upon the Morality
of the third Command, I much
forget my selfe. And his Rea-
 son is, because all things con-
 tained in the first Table, are not
 Morall.

Morall. And then he instances in the confessed Ceremoniality of somewhat in the fourth Command, to wit, in the designation of the seventh day ; and professes, *we used to call it* (that is, the fourth) *as Morall as the third*, which if he meane of every particular therein specified, is a gross, and notorious untruth. But let him not mistake himselfe in thinking to escape so. For either the third Command (which is no more dut this, *Thou shalt not take the Name of God in vain*) is *Morall*, or it is not. If it be, then Christ has neither forbidden it, nor ought that is
con.

consequent therein ; and so
 my Argument holds good,
 notwithstanding his preten-
 ded Answers. But if it be
 not *Morall*, but *Ceremoniall*,
 (Ceremonies being now anti-
 quated in the time of the
Gospel) then we may now law-
 fully, and without sin, *take*
the Name of God in vain, which
 is impious to assert. From
 which *F. H.* (to give him his
 due) is so far different in opi-
 nion, that he expressely saies,
That he does not make void the
third Commandement, and by
 consequence acknowledges
 the validity of my Reason,
 that our Saviour did not for-
 bid all Oaths, and implicitly

destroys what formerly he had built, and grants his own Tenet to be false.

38. But F. H. says, *He cannot own Swearing in that Ceremonious way as the Jews did use it.* It would perhaps puzzle him to tell us of any one Ceremony that was by the *Jews* inseparably annexed to the taking of an Oath. How ever the Question now betwixt us is not, whether any Ceremonies annexed by the *Jews* to Swearing be lawfull, or unlawfull; but whether Swearing it selfe be so, or no. And his saying, *That he cannot own it in the Jewish*

Jewish Ceremonious way might put one in hope, that he meant not to refuse it, if tendered simply after the manner of Christians.

The eighth Argument was, 39. *That Christ never did any thing without Reason.* But there was no Reason why he should absolutely forbid *Swearing*; and therefore he did not so forbid it. To this *F. H.* replies, (granting that our Saviour did never any thing without Reason) *That he denyes the Conclusion.* Indeed he has all this time hitherto done so: but here he means *better than he speaks.* For he produces six

Reasons why Christ should forbid all manner of Swearing. To recite them, is to refute them. They are these: The first is, *There was a time before the fall, when there was no Oath, nor any necessity thereof, for unbeliefe, or sin, had not yet entred.* And therefore Christ had Reason to forbid Oaths when sin and unbelief were entred into the world, and consequently, *when there was a great use, if not a necessity of them.* Is not this a rationall consequence?

40. His second Reason is this, *Christ is the Mediator of the everlasting Covenant, yea the Cove.*

Covenant it selfe, (if so, he is the Mediator of himselfe) and is made a propitiation for sin, and transgression, to end both sin, transgression, and unbeliefe, and therefore Christ forbade Swearing, which is not useful where there is neither sin, transgression, nor unbeliefe. I grant that Christ came to abolish sin, which were it effected, there would be no need of Oaths. But let F. H. himselfe be judge, whether sin does not still abound in the world. If it doe not, he has no cause for his tragicall complaint of the sad times, and how they that depart from great iniquity are become a prey,

Page 5.

Ec. and then surely he himselfe sins in laying such causeless aspersions upon the Magistrates, and the Laws, in speaking evil of the Rulers of the people, and in bearing false witness against his Neighbour. If it doe, then there is no Reason why Oaths should be prohibited, they being very instrumentall to the discovery and punishment of wickedness. So this Reason is not for *F. H.* but against him.

41. His third is, That after sin was entred, and death by sin—such was Gods love to mankind, that for confirmation of his Word, he swore by himselfe, which was not exemplary for Christi-

Christians truly such. What then ? this undoubtedly proves that some Swearing is good, for God swore, and yet he never did any thing but what was good. But Gods Swearing (be it exemplary to Christians, or no) is no Reason why Christ should forbid men to Swear, who thereby might rather be warranted thereto. Our *Saviour* wrought Miracles; these acts are not exemplary to us: and yet, that was no Reason why he should forbid his Apostles, and such as he had endowed with that supernatural power to work them. But this is not all: For *F.H.* addes, *That our*

Saviour prohibited that, Mat.
 5. 34. which sometimes was
 commanded, and yet he did not
 destroy the Law, and command
 for Oaths. If this be true, then
 God once commanded Swear-
 ing (and that command was
 added (sayes F. H.) because of
 transgression) and that Rea-
 son, viz. Transgression, still con-
 tinues, and Christ did not
 abrogate that Law, (and
 therefore it still continues in
 force) and yet did enact ano-
 ther flatly repugnant there-
 to. God commanded Swear-
 ing, Christ disanulls not that
 command; yet prohibits by
 his Law all Swearing. So we
 have two Laws (according to
 F. H.)

(F. H.) both in force, whereof
 one is diametrically contrary
 to the other, to both whereof
 Obedience is impossible, in
 respect that if we performe
 the one, we must of necessity
 violate the other, which is
 such a Doctrine, as to me
 seems worse than *Manicheisme*.
 For I should easlyer believe
 there were two severall Gods,
 one repugnant to the other,
 than that the Father, and the
 Son, to wit, one and the same
 God should thwart himselfe
 by promulgating contrary
 Laws. Whereupon I cannot
 imagine that the wit of man
 could invent any Reason
 more forcible why Christ
 should

should not forbid Swearing
than this which *F. H.* produces as a reason why he should
forbid it, that is, because his
Father formerly had com-
manded it.

42. The fourth Reason is this
At that time when the Law was
given forth at Mount Sinai, gen-
erally all Nations were given
to Idolatry. That I do not deny,
ny, which is some favour to
F. H. For his proof thereof is
as weak, as unnecessary, which
is, That *Jeroboam* 500. years
after erected two Golden
Calves for the *Israelites* to
worship: and that irreligious
practice continued in the
time of *Amos* the Prophet,
which

earing which was almost 200. years
 prodigal, as appears *Amos* 8. 14.
 should therefore the people of
 use the whole world were gene-
 rally idolaters many hundred
 years before. A weak intel-
 lect may discern what a *non*
sequitur this is. Well, but I
 have granted the thing, that
 the Nations were addicted to
 idolatry. And what then?
 therefore (sayes he) God com-
 manded (marke that word)
 his peculiar people to Swear by
 his Name to keep them from Ido-
 latry, and that they should not
 swear by the Gods of the Hea-
 ven. I hope then Swearing
 was good, for God never com-
 manded any thing that was
 evill

evill for a good end. And pr
 think that F. H. dares not w
 wiltully guilty of so horro
blasphemy, as to say, He did, so
 though he were so impotent
 as not to be able to effect his
 good purposes, without the
assistance of wicked means No
 man, I hope, is so Atheist
 oall, as to fix that upon God
 for which *just damnation* is al
 lotted to men, Rom. 3. 8. Be
 sides, one might much more
 justly argue, that Swearing
 by false Gods was unlawfull
 and therefore God to rectifie
 that abuse, commanded them
 what was lawfull, to Swear
 by his Name (which was the
 undoubted Reason of that
 pr.

And precept, in the observance
 none whereof they should not sin;
 nor from whence it follows, that
 did, some Swearing by God is not
 often sinfull) than that God desi-
 & hisious to withdraw them from
 it the great sin of Swearing by
 as No Heathen Gods, should give
 eith them leave to practice a les-
 God ser sin (but a sin still, if all
 is al *Swearing* be of it selfe unlaw-
 . Be full) to swear by his Name,
 more whereas he might better
 ring have prohibited all *Swearing*,
 full and consequently, made the
 & if people avoid all sin. Which
 them as it had been far more futa-
 vea ble to the goodness of God,
 the so it would have been matter
 that of little, or no more difficul-

ty to the people. For a common Swearer that added to every sentence, *By Baal* *is true*, might as easily get a contrary habit to speak without an Oath, as to forge *Baal*, and say instead thereof *By the name of the Lord* *is true*. But I conceive that this frequent and customary *Swearing* was never permitted, being flatly against the third Commandement. And therefore that *Swearing* that was commanded, was onely when there was some just and weighty occasion to take an Oath, which was to be not inconsiderately, but advisedly done. And then

sure
mig
be
adn
cor
tha
lov
(sa
Ba
Cb
Or
bu
Or
all
C
S
T
V
g
a
sure

com- sure the Name of the Lord
 ed might with as much facility
 / be used, as that of *Baal*. But
 get admit, not grant, that God
 with commanded Swearing for
 orge that end meerly : What fol-
 reed lows ? It is to be considered,
 / thin (sayes F. H.) that this was the
 than state of minority of the Jewish
 ary Church, wherein God gave them
 mit Ordinances sutable to their state;
 the but it does not follow, that these
 ent. Ordinances were to be perpetu-
 ring ally binding — especially seeing
 was Christ has prohibited this about
 omc Swearing, and Prophetied, that
 a to Types and Figures should cease.
 to Which is a most pittifull beg-
 but ing of the Question ; I have
 nen alwayes denyed that Oaths
 are

are Typicall, and he without any proof but his own bare assertion, takes it as granted, that they are, and uses that as an Argument, that now they are unlawfull. So the Question betwixt us is, Whether Christ forbid all Swearing, or no; and he holding the affirmative, sayes, That Gods command for Swearing was temporary; (which is false) and that appears, because Christ prohibits *Swearing*: So that upon the result of all, one of *F. Hs.* great and weighty Reasons (as himselfe termes them *P. 29.*) *Why Christ forbid all Swearing*, is indeed this, because he forbid
all

all Swearing. Were it not out of great compassion to weak, and seduced Christians, I could not have forced my selfe to write all this (which some perhaps will judge loss of time) in refutation of such irrationall Tenets.

The summe of the fifth 43: Reason is, *That seeing God commanded Swearing meerly for the prevention of Idolatry (which fancy was refuted in the last Sect.) and that there is not now that Idolatry in Christendome that was in the world before, and after the Flood ; therefore Christ had Reason to forbid all Swearing.* The weakness of this illation is very discernable.

N

For

For supposing at present (not granting) that God upon that sole motive commanded Swearing, it follows, that where the Reason of that command still remains, there the command it selfe is still in force. But there are some Christians that at this time either border upon, or live with Heathen Idolaters (as those that dwell amongst the Indians) who therefore by vertue of that command may lawfully Sweare. Secondly, There are that hold, that there is gross Idolatry committed in the most parts of Christendome (if not in all) to this very day, and I suspect that

that *F. H.* may be of that Opinion, and then it is lawfull to Swear by the Name of God, in a manner al *Christendom* over, becaule it is more tolerable to Swear by God than by the *Masse*. But (3dly.) the vanity of this Argument does more fully appear, that (whatsoever may be said now of the conversion of the world from Paganisme, yet) at that time when our Saviour is pretended to have prohibited Oathes, the world was in the very same condition, as concerning Idolatry, that it was in, when the Law was delivered upon Mount *Sinai*, all Nations besides the

Jews being then no less guilty of worshipping Heathen Deities, than they were before. And therefore if God for preventing that wickedness did once cōmand *Swearing* (as *F. H* confesses) then *Christ* upon the same account had Reason not to countermand it. So unhappy is *F. H.* in his Argumentations, that the very same motive which he brings in as a Reason why *Christ* should prohibit *Swearing*, is an Argument for it, being the onely ground (as he sayes) upon which God formerly did enjoyne it. And therefore upon supposall that there is now no feare of Idolatry

latry amongst us, and thereupon no necessity of Swearing by God ; yet it was not so in our Saviours dayes, when the *Jews* were on every side environed with Heathens, who thereupon should not (and therefore doubtless did not) prohibit Swearing, when there remained the very same cause for it, for which God before had commanded it. If *F. H.* then would expound the meaning of Christs words according to his own Principles, he should *interpret* them. The time will come, when *Idolatrous Worship* shall cease, and the *Gentile World* become Christian, till that time you

may as God has appointed, Swear by his Name, but then all Oathes, even that by the Name of God will become vain, and unnecessary, and from thenceforth I charge you not to Swear at all. But *F. H.* is not *Alchymist* enough to extract that sence out of Christs prohibition.

44. The last Reason he thus expresses, The command of Oathes was given for the ending of strife, and controversies among men, Heb. 6. But men in Christ, new Creatures, Christians ought to walk no more as carnall, nor as men, but as men of God, and as spirituall, and as true Saints and Christians, to come
both

both out of strife, and Swearing.

It is ^amost certain Truth, that one main end of Swearing is the Decision of suites, and differences amongst men, whereto it is a very usefull medium. But strife, and contentions were in the world in Christs own time, and ever since, and still remain, if not encrease, notwithstanding the præcept of our Saviour, and the endeavours of Christian Ministers to the contrary. Now it were very unreasonable, that so long as they continue in so great an height, the means of *composing* them should be taken away. And therefore this is so far from

being a Reason why Christ should prohibit Oaths, that it is a great Reason why he should neither then, nor yet forbid them, there being the same (if not greater) necessity of them now, as has been in all Ages. It is true, that all men ought (as they are taught) to avoid *the works of the flesh, hatred, variance, emulation, wrath, strife, &c.* But it is as true (and that too apparent) that men doe not what they ought. Nay, can there be any certain, or infallible assurance to others that any one man in particular does alwayes, and ever will walk as he ought? Is it not
 evi-

evident, that there are many failings even amongst those that pretend they have arrived at the highest perfection of Christianity? Has not *F. H.* himself (who I doubt not is sufficiently perswaded that he is in Christ, and become a new creature) raised a causeless strife, when he saw a Scripture *truth* so fully consonant to the clear light of divine Reason published to the world meerly (for other Argument he can produce none against it) because it was contrary to the Opinion that he, & his fellows had imbibed? Did not another *pretious servant of the Lord* (as *F. H.* styles him)

him) Write a Pamphlet
 fraught with scurrilous in-
 vectives, and bitter raylings
 against a Reverend Bishop
 (who had largely expressed
 much affection, and compassi-
 on towards them of that per-
 swasion) as though he had
 been ambitious to have been
 lifted amongst them *that are*
not afraid to speak evill of Dig-
nities ; or would have had the
 Kingdome take notice, that
 he was *set downe in the seat of*
the scornfull : tantæne animi
cælestibus iræ ? Nay, cannot
 all men that have either con-
 versed with, or read the dis-
 courses of those men that
 pretend they are come out of
 strife

strife, witness, that they are
 so contentious in defence of
 their own Tenents (though
 most apparently repugnant
 to the clearest beames of di-
 vine light) that they will ra-
 ther speak non sense, than no-
 thing at all, and produce rea-
 sonless Reasons (nay Reasons
 thwarting themselves) rather
 than acknowledge a Truth
 they once denyed? This one
 Tract of *F. Hs.* were there no
 other (as there are too ma-
 ny) is too great an evidence
 of this Assertion. Strife then
 there is, and variances there
 be, and so are like to be a-
 mongst people of all professi-
 ons. I confess these things
 ought

ought not to be, but yet they
 are visibly conspicuous. And
 can any judge it fit then, that
 where a disease is epidemical,
 the best expedients for the
 cure thereof should not be
 practised, but forbidden, and
 disallowed? But, says *F. H.*
every true saying, or testimony,
is equivalent with an Oath. Is
 is so, for Oaths are required
 in Judicature, to oblige wit-
 nesses to speak Truth. But
 what then? *F. H.* will possi-
 bly affirme that he will speak
 Truth, but he will not Swear
 it. But then, how shall the
 Magistrates, or others con-
 cerned, be assured that he
 speaks Truth, when he refuseth

ses to confirme it by Oath?
Because he is a Nathanael in
whom is no guile. But that is
 altogether as hard to be
 known, as the other. For as
 many have, so any one may
 pretend to as great a measure
 of sincerity as he can doe, and
 yet possibly may, notwith-
 standing the most zealous
 profession of integrity, be an
 hypocrite, or Atheist Where-
 upon all civilized Nations,
 even people of themselves,
 have ever approved of, and
 practiced necessary Swearing.
 And thus I have examined
 all *F. Hs.* pretended Reasons
 why our Saviour should pro-
 hibit all Oaths, and can true-
 ly

ly say, (and doubt not but every understanding Reader will be of my mind) that I have therein found somwhat against, but not the least colour for the maintenance of so strange, and paradoxically an Opinion. From my very soule I pittie the strong delusion of these weak seduced persons, and heartily wish that mine endeavours might be instrumentall to reduce them from their errors ; to which end, I have devoted this Refutation of ^{FM} that has (as much as in him is) laboured to uphold their tottering *Babel* and confirme his credulous brethren in that

but deception whereinto such as
 he have mislead them. It
 would be matter of great joy
 to me to stop the current of
 this Schisme, reduce these
 wanderers into the way, de-
 fend the Truth, prevent Apo-
 stacy, and defection from Re-
 ligion, and reconcile disagree-
 ing Judgements.

In the ninth Argument I 45.
 said, and proved, That our
 Saviour gave no new Morall
 Command, and consequently
 did not prohibit that Swear-
 ing, that long before had
 been Commanded by God.
 F. H. in his Reply denies
 mine Assertion, but saies no-
 thing to the proofes, where-
 upon

upon mine Argument stands as at first untouched, and in its full strength. But to colour over his tergiversation, and induce the unwary reader to believe that he had answered all, when indeed he had answered nothing, he falls to his wonted method of arguing against the Conclusion. And he first assaults it with the Authority of Bp. Gauden, who saies, that *our Saviour gave many singular precepts of more eminent diligence, patience, charity, &c. above what ever the Letter of the Mosaick Law seemed to exact,* (mark that expression *seemed to exact*, which F. H. as though he

he were sensible *that seeming*
to exact, is not really to exact,
 puts in a different character)
 or *by the Pharisaicall interpre-*
tations were taught to the Jews.
 To this Sentence I shall with-
 out scruple very readily sub-
 scribe: For the Law as ex-
 pounded by the *Pharisees*
 seemed not to exact what re-
 ally it did (because in regard
 of its confessed perfection it
 must needs contain the *whole*
duty of Man; for otherwise it
 had not been perfect) where-
 upon our Saviour, in that
 seeming Opposition against
 it, in these words so often by
 him used, St. *Mat. 5.* sets not
 himselfe against the Law, in
 O the

the true and full intent thereof as delivered by God, but as corrupted, or depraved by the Pharisaicall Glosses; or (which is all one) he opposes not the Divine Law, which was exactly perfect, nor alters, nor adds, nor detracts therefrom; but disallows those sinister Interpretations which the *Jewish* Doctors had put upon it. And to this I yield my full assent, and am in perfect Accordance with that Reverend Bishop. And I could wish that *F. H.* were so too with this worthy person whom he so often cites.

46. From thence *F. H.* proceeds,

ceeds, but finding little to say, yet resolving to swell his answer into a book, repeats what he had formerly layd down in his pretended Reply to the fifth Argument, concerning Evangelical commands of loving enemies, of turning the cheek to the smiter, and of giving thy cloake to him that sues for thy coat, &c. to all which I have returned answer in the due place, *Seest.* 29. 30 and shall not so far imitate *F. H.* as to recite what already has been delivered, which I hope will satisfie even *F. H.* himselfe, who I suppose will grant that of the cheek to be a *Figura-*

tive expression, not a literall command. And however it is not peculiar to the Gospel, there being a Phrase, sutable thereto in the Old Testament, *Isa. 50. 6.* And for going to Law, I presume *F. H.* will not disallow it, nor condemne all them that use it, as breakers of the Law of Christ. I am sure of this (and can justifie it) that some of his perswasion are both Plaintiffs, and Defendants, when occasion serves: nay further, that some of them have consulted with Lawyers, and make use of all subtleties that could be invented to hinder the proceedings, and de-

defeat the Legall Pleas of such men as commenced suit against them, for what they themselves knew that the Plaintiffs by the Law of the Land, ought to have had, and what they themselves ought to have payd.

But F. H. asks, *where in 47^e the Law it is Written, Love thine enemy*, which Christ commanded? I answer, That though it be not enjoyned in the Old Testament in *express words*; yet (which is tantamount) *indeed it is*, Prov. 24. 17. & 25. 21. which is confirmed by *Dauids* expression, Psal. 7. 4, 5. and example, 1 Sam. 26. 8, 9. where *Saul*

is exprefsly called *David's* enemy, whom notwithstanding he secured from all *harme*, and *danger*, which was an undeniable evidence of the love and Respect he had for him. But *F. H.* goes on in his catechising vain, and asks again, *Whether did not Israel fight with their enemies, and kill them? and whether they had not a command so to do?* I answer that they did, and were warranted thereto by Gods command. This makes way for another Question, *Whether this be not another thing that Christ saith, But I say unto you, love your enemies &c.* I grant this is another thing, but not
con-

contrary to the former. For that was spoken to publick persons; this to private. It was lawfull, to use military Actions against their, and Gods enemies. But it was not then, nor at any time lawfull for private persons to hate one another. Hence Casuists conclude that warr is lawfull, but not duells: and that if a private Soldier kill his particular enemy in warr, out of malice, or revenge, whom otherwise he would not have killed, it is murder. Yet all this will not infer that our Saviour gave any new command, or added any thing to the *Morall Law*, but onely

vindicated it from the *Jewish* depravations.

48. *F.H.* names *Polygamy* twice for sureness, but brings not any Text to show that it was either commanded, or permitted in the Law, nor can doe. And therefore there cannot so much as any repugnancy with any colour of Reason be pretended betwixt the Law, and the Gospel in that respect. So what Christ said to reduce Matrimony to its primary Institution, disallowed indeed the lewd customs of the *Jews*, but not the Legall Sanctions, whereof there was not one made in favour of *Polygamy*.

But

ish But that objection of F.H. 49.

which is of greatest weight,
 is the seeming Antilogy be-
 twixt the Law, *Dent.* 24. 1.
 &c. and what our blessed Sa-
 viour said, *St. Mat.* 5. 32. (&
 19. 3. &c.) *which* (saies F.H.)
 is a cleare prohibition of that
 which the Law allowed. But
 the^d terminations of short-
 sighted men are often rash,
 and unadvised. Indeed it is
 impossible to resolve what ei-
 ther harmony, or dissonancy
 there is betwixt those Texts,
 untill we understand what is
 the full importance of them,
 wherein *Expositors* doe so
 much vary, that it is evidence
 enough, that there is no small
 difficulty

difficulty in them. The Jews
 who had best reason to know
 their own municipall Law
 were much divided amongst
 themselves about the inter-
 pretation of this; and there
 were great disputes amongst
 their Doctors concerning this
 matter, not long before our
 Saviours Incarnation. The
 Opinion of *Rabbi Sammai* (or
Sameas) and his Schollers
 was, That no divorce was
 lawfull, but where the Hus-
 band has found *some unclean-*
ness in the Wife, which yet
 (say some) they interpreted
 to a great latitude, indeed to
 any mode, or gesture that
 might occasion suspicion of

Incontinency, as by keeping
 company with riotous men,
 washing with men in pub-
 lique bathes, or going with
 breasts naked, &c. But Rabbi
 Hillel, and his followers, ex-
 pounded the Text disjun-
 ctively, that one might put
 away his Wife, not onely for
 matter of uncleanness, but also
 if she found no favour in his
 eyes; that is, if he took any
 distaste at her, were the oc-
 casion never so slight, as if
 she had over-rosted his meat,
 &c. But R. Aquiba went fur-
 ther yet, (and the more li-
 berty they afforded, the bet-
 tes they pleased that libidi-
 nous people) and permitted di-

Seldens
 Ux. i. br.
 cap. 13.
 18.

divorce at the Husbands pleasure, if he had cast his affection upon some other younger, fairer, or richer, or whom he judged more fit for his occasions, or more sutable to his humour. These debates gave occasion to the *Pharisees* to aske Christs Resolution tempting him, not out of a desire to learne the Truth, but to bring him into danger, disgrace, or hatred with the people. For (as *Origen*, *St. Hierome*, *St. Chrysostome*, and *Theophylact* say on *St. Mat. 19.*) had he approved of divorces for every cause, he had crossed his former Doctrine delivered on the Mount, (*St. Mat 5. 52.*) and

and seemed to have patroni-
 zed the libidinous demeanor
 of the leudest people ; and
 had he disallowed thereof, he
 might have been reputed (as
 they objected against him)
 an opposer of *Moses*, and a
 violator of the Law, that
 God by him had promulga-
 ted to that Nation. And how-
 ever, what so ere his determi-
 nation of the Question had
 been, he could not possibly
 have avoyded the opposition
 of those Schooles, whose sen-
 tence he had condemned :
 Nor are the debates fewer,
 nor the Opinions of the Fa-
 thers and Doctors of the
 Christian Church concerning
 the

the true meaning, and full have
 importance of that Judicial That
 Sanction, and of our Saviours clea
 Doctrine concerning divorces the
 less various, than were those fore
 of the Rabbies, though they grow
 generally agree in this, That ty t
 there is no enantiology; or I
 repugnance betwixt the one, St.
 and the other. Whereby I you
 perceive, that F. H. has not pol
 concerned himselfe in Read. wh
 ing the Expositions upon den
 these Texts, nor weighed the sion
 Reasons, and Grounds of of l
 of those learned Authors, *
 whose consentient Judge. tha
 ments are opposit to his to
 Opinion. Otherwise he would th
 not (I suppose) at first sight Ra
 have

full have so rashly concluded,
 That what Christ said, was a
 cleare prohibition of that which
 the Law allowed; which there-
 fore I may deny upon better
 grounds, and more Authori-
 ty than he asserts it.

But because these words 50.
 St. Mat. 5. 32. But I say unto
 you, may seem to infer an op-
 position to what went before,
 whereby a less attentive Rea-
 der may fall into F. Hs. delu-
 sion, the concurrent suffrages
 of both ancient, and moderne
 * writers doe teach me, that
 that expression is opposed not
 to the Mosaicall Law, but to
 the doctrine of the Jewish
 Rabbies, and the lascivious
 pra-

* Hierome,
 Chrysa-
 stome, Au-
 gustine, Theo-
 phylact.
 Parus in
 St. Mat.
 Junii P.
 r. d'el.
 Scharpii,
 Sym. bo-
 nia.

practices of the seduced people, who were taught, That it was lawfull upon any pretended occasion, or indeed at their meer pleasure to turne away their wives, so they gave them a Bill of Divorcement. Now that was not the sense of the Law (which did not so much allow of, as suppose Divorces) καὶ ὑπόθεσιν, κατὰ εὐχάρησιν, as *Junius* words it) but this, That no man should be permitted to turne away his wife, unless he gave her a Writing of Divorcement. Whereto Christs words are not contrary at all, but very consistent therewith, as is evident to him that seriously

ously considers the 31. & 32. v.

And this were enough to 51.

manifest to all indifferent persons, how grossly *F. H.* is mistaken, when he sayes, *That it is evident enough that some things were prohibited by Christ which the Law commanded, or at least allowed; which is a no less weak, than bold dictate, what ever the intention of that Leviticall Precept was.* But to give *F. H.* and those of his perswasion all possible satisfaction, that they may finde Reason to revoke their erroneous *Tenent*, I shall adde, *ex superabundanti*, that some very learned persons have thought, that that of *Dent.*

24. 1. was rather a prudential Ordinance, than a Divine Command. *Non dixit* (sayes S. Hierome) *propter duritiam cordis vestri permisit vobis Deus, sed Moyses, ut juxta Apostolum consilium sit homini non imperium Dei*; that it was rather an humane Advice, than an Injunction of God. And of that minde is *Paschasius Ratbertus* in his ninth book on St. Matthew. And before him * *St. Ambrose, Moyses permisit, non Deus jussit*: 'Twas Moses's permission, not Gods injunction. But because I cannot my selfe subscribe to that Opinion, having reason to believe, that the Judicial,

and

*Lib. 8. in
St. Luke,

and Ceremoniall Laws were
of Divine Institution, no less
than the Morall, I shall adde
for *F. Hs.* further, and (I
hope) full satisfaction as to
the sense of that command :
First, That *Tertullian* the most
ancient of the Latine Fathers
(to omit others) renders
עֲלֵי טִמְאָה (which our
English reads, *some uncleanness*;
the Geveva Translation,
some filthiness; the Septua-
gint, ἀκαθάρτου παύσης; and the
Vulgar Latine, *aliquam fædi-
tatem*) *impudicum negotium*,
some unchastity, which seems
very probable, because
עֲלֵי is that very word
that is so often used in the

18. of *Leviticus*, for *nakedness*; which is there put for *carnall copulation*, the word signifying, *the secret parts*, as *Exod.* 20. 26. & 28. 42. & *Hos.* 2. 9. and so it is Englished, *Isa.* 3. 17. and metaphorically any *immodest actions*, and in that sense rendred *sbame*, *Nahum* 3. 5. and particularly *Whoredom*, *Ezek.* 23. 29. And it may be further noted, that this expression עֲלֹת רֶכֶּל is but twice found in the Old Testament, (as diligent Textuaries have observed) to wit, here, and *Dent.* 23. 14. where it is rendred by the Septuagint, ἀρχιμοσύνη σαρκῶν, and in English,

lish, an unclean thing. And that Text is expounded by *Maimonides* in his *More Nivochim* Part, 3. cap. 41. to be a dehoration from fornication. All which laid together make *Tertullians* opinion very probable, that the Sense of that *Leviticall* Edi&, *Deut. 24. 1.* is onely this, that when a wife defiles the nuptiall bed, the Husband justly offended therewith, may put her from him by a bill of divorce, which is so far from being repugnant, that it is perfectly consonant to that Evangelicall Rule, *St. Mat. 19. 9.* And so that Father might well, and rationally conclude, *Adversus* Lib. 4. cap. 34.

Marcionem. Jam non contrarium
Moyſi docet, That *Chriſt* taught
 nothing contrary to *Mofes*. I
 grant there may be ſome Ob-
 jections raiſed againſt this
 Interpretation. For Adultery
 by the *Mofaical* Law was a
 capitall offence, *Lev. 20. 10.*
Dent. 22. 22. And therefore
 in that caſe, what need was
 there of divorce, when death,
 not ſeparation, was the pu-
 niſhment due to the offen-
 der? This, though urged by
 ſome of great Learning, and
 Judgement, inferrs no neceſſi-
 ty of what it is produced for.
 For it may be conſidered,
 that a Husband was not ob-
 liged to proſecute his offend-
 ing

ing Wife with putting the utmost severity of the Law in execution against her, as appears by the instance of *Joseph*, who seems in that respect to be commended, *St. Mat. 1. 19.* Again, an Adulteress could not alwayes legally be put to death. For perhaps the Husband alone might surprize the Wife in the very Act, and could not be a witness in his own behalfe; or perhaps some other might doe the like, whose single *Testimony* notwithstanding, could not be reputed sufficient to take away life, as it is clear, *Dent. 19. 15.* or possibly the Husband

might through the concurrence of many probabilities think himself assured of the perpetration of that crime, which yet he could not make out to the Judgement of others. If any reply, That that Nation had meanes of discovery whether a Bride had not been devirginated before Marriage, *Dent. 22. 17.* and whether, or no, she had not been too prodigall of her honour afterwards, *Numb. 5. 27.* it may be said to the former, That the Learned Mr. *Selden* tells us out of *Jewish Authors*, that may be thought to have understood their own Laws better than others, that
that

Ux. Ebr.
lib. 3.
cap. 1.

that Law concerned not any
 woman that was at the time
 of her congress with her Hus-
 band younger then twelve
 yeares, and one day ; or elder
 than twelve years, and six
 Moneths ; nor to her whom
 her Husband before espousals
 had enticed to lewdness, and
 defloured, (*Exod. 22. 16.*)
 or ravished by force, *Dent 22.*
28, 29. nor to her that was
 not originally an *Israeliteß*, nor
 to her that had not fifty
 shekells assigned her for her
 dowry before Marriage ; nor
 to her that had been vitiated
 before the Espousalls, but
 onely to her that had been
 devirginated betwixt the
 con-

contract, and the consummation of Matrimony. Which many limitations may well be thought to have restrained that Law into so narrow a compass, that it cannot easily be imagined to have facilitated the proceedings of the other by bringing the offender to capitall punishment. And further, that famous Antiquary sayes, *The Husband had his choice to impleade his Wife for the loss of her Virginity; either Criminally, or Judicially, to cut off, or diminish her Dower.* And as to the other, the tryall of the Womans innocency by drinking the water prescribed, *Numb.*

¶ *iusdum*
libri, c. 2.

5. 24. which might seem to
 render all divorces useless ;
 there were severall things
 necessarily pre-required be-
 fore the jealous Husband
 could bring her to that Test.
 For when he suspected her to
 be too familiar with any Per-
 son, then he was to admonish
 her before witnesses, that she
 should not be shut up with
 that man in some private
 place ; for of that admoniti-
 on he was to make prooffe in
 presence of the Magistrate,
 before his Plea could be al-
 lowed. Again, the suspected
 party was not to be a boy of
 nine years old, or under, for
 in respect of such, there could
 be

be no just ground for his jealousy. And further, he was to prove by credible *Testimony* that she was found in private with that Person of whom he had fore-warned her. Besides, if he either retracted his prosecution, as he might if he pleased, or had carnall knowledge of her after her being in private with the suspected party, she was freed from undergoing that tryall ; as likewise she was that was Married to an Hermaphrodite, or to a blinde man, or to a minor, or was a minor her selfe, or if she were lame of her feet, or wanted a hand, or were dumbe, or deafe,

deafe, or were onely contracted, not Married; or if ſhe had been carnally known by her Husband before Marriage, or if her Husband were as culpable as her ſelfe; as *Paschaſius Raibertus* in *Mat. 5.* ſayes, *Nihil iniquius quam fornicationis cauſâ uxorem abjicere, & ſeipſum ab eodem vitio, non cuſtodire.* For in all theſe caſes, ſhe was excuſed from thoſe bitter waters of execration. And beſides all this, it was in the womans power abſolutely to decline that tryall, before the Priſt had blotted out the curſes he had written with the bitter Water which ſhe was to drinke; but

but so, (as ~~either~~ also in some
of the recited cases) that she
was forthwith to be dismissed
without Dower, which is an
Argument, that notwithstanding
this Law of *Zelotypy*, there was
great Reason that divorces
should be allowed in case of
Adultery. Lastly, This Legall
Triall of Women began to be
disused in the Age foregoing
the finall destruction of *Jeru-*
salem, in respect of the fre-
quent Adulteries of Married
men ; by Reason whereof,
God as he had fore-threatned
them by his Prophet (*Hos. 4.*
14.) would no longer have
his Name (used in that Rite)
to be prophaned, nor conti-

nue his miraculous discovery
and punishment of their
whorish consorts. Thus much
I have collected out of that
Writings of that great Schol-
lar that was so singularly
eminent in the knowledge of
Antiquities, which may serve
as an Answer to the Obje&ti-
ons, and clear *Tertullians* Opi-
nion from improbability.

Lib. 3.
13, 14, 15.

Secondly, the Fathers of 52.
the Church (as was said al-
ready) however they inter-
preted these Texts, did not-
withstanding unanimously a-
gree in this, That there
was no reall opposition,
as to this particular, betwixt
the Law, and the Gospel.

For

For which Truth, see the
marginall citations with
which I would not trouble

St Chry-
sostome
in St.
Matth. 5.

Νόμος ἦν κείνῳ παλαιὸς τὸ μυστήριον τῆς γυναίκα
τῆς ἑαυτοῦ ἐξ ἰσχυροῦς αἰτίας μὴ καλύπτειν ἐκβαλλόν,
καὶ ἑτέραν αὐτῇ ὁρίσας ἰσχυροῦς ἢ μὴν τὸ τοῦ ἀλλοῦ
νόμος ἐκείνου. Erat hoc veteri in lege mandatum, ut
qui propriam quacunque de causâ odisset uxorem, non
eam prohiberetur ejicere, inque illius locum alteram du-
cere, quod certe non simpliciter fieri Lex jusserat, &c.
Idem etiam in St. Mar. 19. Διευκρινέτω—ὅτι ἐκ ἰσχυροῦς
μυστήριον Μωσὶ τὰ ὅτι ἐπίταξεν, ostendens—quod ea quæ
ab ipso sunt dicta de non repudiandâ uxore non modò
repugnant, verum etiam valde cum *Mose* conveniunt,
(*Ariano* interprete) Idemque ibidem καὶ μὴν ἐκ ἀλλοῦ
ἦν ἡ κελευσὶς ἐκ αὐτοῦ ἡ ἀποφασίς τοῦ Μωϋσέως. Si op-
positus veteri Testamento fuisset (se: *Christus*) non de-
certasset certe pro *Mose*. & St. *Hieronymus* in locum
Moses libellum repudii dari jusserit—non dissidium con-
cedens, sed auferens homicidium. Sic etiam St. *Augusti-
nus* de sermone Domini in monte. l. 1. Non qui præce-
pit dari libellum repudii, hoc præcepit ut uxor dimitteretur.
Et Author Operis imperfecti in St. *Matthew* 19. Si ma-
lum est quare præcepit? si bonum est, quare destruit?
Denique *Theophylactus*: in St. *Matthew* 5. Ὁ νόμος
τῆς Μωσαϊκῆς, ἀλλὰ διορθώται. Non solvit *Mosaica*, sed
integratam suam restituit. Idemque in St. *Matthew* 10.
Ὁὐκ ἐναντία τῷ θεῷ Μωϋσὴς νομοθέτης. Non contraria
Deo *Moses* constituit.

the

the *English* Reader. But especially the Author of the imperfect work, (which sometimes went under the Name of *St. Chrysostome*, and is still bound up with his works,) upon this place doth argue to this purpose. Either the *Mosaicall* Law was bad, or good. If bad, why was it commanded (it may be added that upon that supposition it could not come from God the Author of all good) or by whom? If good, why then should Christ forbid it, who came to destroy sin, and propagate Truth, Piety, and Vertue? *F. H.* will have much ado to cleare himselfe from

Q

the

the push, and escape the
horns of this dilemma. And
though it will be easie for
him to elude the Authority,
yet he will not find it so easy
to evade from the Reason.

53. Thirdly the Cohærence be-
twixt Christ and *Moses* in
this particular may be very
sufficiently deduced from
Scripture, for *Moses* to avoid
clancular separations (which
might have occasioned much
turpitude) ordained that
when an Husband had cause
to put away his Wife, he
should give her a bill of di-
voicement, and Christ saies
there is no just cause of di-
vorse save onely Fornication.

No

No humane wit or subtilty
 can make one of these thwart
 the other, but they are per-
 fectly consistent together. A-
 gain our Saviour sought to
 reforme those Matrimoniall
 abuses (so common in his
 time) by reducing Marriage
 to its primary institution, St.
Mat. 19. 4, 5, 6. And that he
 must necessarily do, his will
 being the same with God the
 Fathers. To which purpose
 St. Hierome (*in locum*) speaks
 well, *Nunquid potest Deus sibi*
esse contrarius, ut aliud ante jus-
serit, & sententiam suam novo
frangat imperio ? non ita senti-
endum est : Can God be so
 contrariant to himselfe, that

Q 3 when

when he has once commanded somewhat, he should cross that decree with some new Edict ? tis not to be imagined. So then, Gods will (as expounded by Christ, that best knew it) being against divorces, it is much improbable that *Moses* should allow of them, save (as the holy Jesus did) in case of Adultery. For he was faithfull in all his house, (Heb. 3. 5.) as a servant, and therefore would not oppose his Master. This *Epiphanius* teaches us, saying.

ὅτι δὲ
ἐγχαλε
νιστοῦ
ἐκείνου
ἐκλήτεος
ἐστίν.

That what Moses Writ, was not without the will of God ; but

ὅτι ἐγχαλεν, ἀλλ' ἐκ προματῶ ἀγίας ἐνομή-
Epiph. Har. 33. in Ptol. sect 9.

he

he gave them *Laws* by the impulse, and inspiration of the holy Ghost. And this he illustrates out of *St. Matthew* (19. 5.) where what *Adam* uttered *Gen. 2. 24.* is said to be spoken by God, because though the words were *Adam's*, yet the will was Gods; and so in like manner, though *Moses* promulgated the Law, yet he had learned it from the dictamen, and appointment of God. And the contrary assertion he refutes in that place as hereticall, being the Tenement of one *Ptolomy*, an improver of the impious Doctrines of the old Gnostiques. And there is much Reason

for the declared Judgment of that ancient Father, it being very unlikely (as the learned *Grotius* well argues, *in locum*) that *Moses*, who by his own Authority would determine nothing about a temporall inheritance, but brought the cause of *Zelophehads* Daughter before the Lord, *Num.* 27. 5. would make a Law in a matter of much higher concerne, before he had consulted with God, and knowne his pleasure therein. Nor is it probable that *Moses* when he repeated the divine Ordinances (*Deut.* 5. 1. & 6. 1.) would insert amongst them any thing of his own head,
or

or what was not stamped
 with Supreme Authority.
 And therefore we may well
 conclude, That there is no
 opposition betwixt God, and
Moses ; or betwixt *Moses*, and
 Christ, especially in respect
 that the Prophet *Malachy* ma-
 ny Ages before Christ (2.16.)
 declared expressly, that di-
 vorces were displeasing to
 God, and therefore doubtless
 never allowed by him, not-
 withstanding the contrary
 practises of the *Jews*, and the
 idle determinations of their
Rabby, which here Christ re-
 formes, S. *Mat.* 5. 32. opposing
 his *But I say unto you*, not
 against the Law, but the

Q₄

wicked

wicked depravations thereof, which very place of the Prophet *F. H.* cites against himselfe (*pag. 41.*) and yet it seems had not so much either understanding to conceive, or ingenuity to confess, how fully it invalidated his Objection.

54. Fourthly, I willingly omit the Expositions of moderne Commentators that assert the full and perfect Accordance of Christ, and *Moses*; because that were a work both laborious, and unnecessary, and in lieu thereof shall declare what I conceive probable to be the just importance of that *Leviticall Law* (yet

(yet without derogation to *Tertullians* Judgement) from whence it will be cleare, that there is no repugnancy betwixt it, and the words of our Saviour, that *F.H* thought fit to oppose thereto.

It is granted by all, That 55. the Law allowed of divorces for matter of *uncleanness* found in the Wife, though she was not legally enabled to repudiate her Husband under any pretence. And of that turpitude the man was appointed Judge, whom it most concerned, and who had the best means to discern the behaviour of his consort, whose uncleanness he might
pos-

possibly discover, though perhaps he could not alwayes make prooffe thereof by two witnesses, as the Law required in that case; so that there might oftentimes be a just cause of separation (even according to our Saviours Doctrine) when yet there could not be any Legall evidence thereof produced. Upon which ground, I conceive, God ordained the Husband to be sole Judge in that matter, and enabled him to put away his Wife, by giving her a Bill of Divorcement sufficiently attested, not requiring the reason of his so doing to be therein specified; partly

per-

perhaps in favour of the wife,
whom the man peradventure
might be unwilling to dis-
grace publickly (though she
had deserved it) in regard of
their former affection, or their
common children; and part-
ly it may be in respect he
could not legally evince her
of that crime known onely
to himselfe: or if he could,
yet he might be desirous that
the severity of the Law
should not be executed a-
gainst her; which was the
case of good *Joseph*, and the
blessed *Virgin*, no man being
obliged

St. Mat. 1.
19. where
the word
Sineat
which was
translated

just, is expounded by the learned *Grosius* in locum, to sig-
nify a gentle, kind, moderate person. that would not in-

A. B.

flit the rigor of the Laws upon offenders, because utmost
 severity has oftentimes no small tincture of injustice. For
 it might have been that the holy Mary might have been
 forcibly violated, where she could not have called any to
 her rescue, or assistance, and thereupon was to have been
 acquitted (could proove have been made thereof) by the
 expresse letter of the Law, Deut. 22, 26. And Sir Isaac, a
 charitable and well-natured man, is apt to conjecture
 the best of what is doubtfull: whereto Joseph might rather
 be inclined by the vertuous, and unblameable demeanor of
 his Spouse. Whereupon he resolved in equity not to call her
 into publique question to detain her Dowry, as he might
 have done by the Authority of the Iudges (to whom in
 that case it was necessary to have made his address) being
 loth to turne informer against one of whom he had good
 thoughts (which office is not very gratefull to men of mild
 dispositions) and who (though he had no small ground to
 suspect her of incontinency, y.e.) for ought he knew, might
 be innocent of any wilfull crime. And yet being Sir Isaac,
 that is (as the learned Mr. Selden expounds it in his
 Ux. Ebr. l. 3. c. 23.) rituum patriciorum observantior,
 very observant of his Country Laws, thought it not fit,
 nor congruous to the dignity of a just person to detain her
 for his wife, whom he probably suspected (though he knew
 not by whom, or by what accident it had happened) to
 have been formerly defiled by unchaste embraces.

obliged to accuse all that of-
 fend. And it may seem that
 the divine Providence thought
 fit to place the supreme Judi-
 cature

cature in these Matrimoniall
 cases in the Husband, the ra-
 ther out of intuition to the
 στεννοκαρδία, the hardness of the
 hearts, that is, the fierce, and
 untractable disposition of the
 Jews, many of whom per-
 haps would have been so im-
 patient of so great an injury,
 that rather than to live with
 an Adultress (which they
 might know so, though they
 could not prove it by such
 Testimonies as the Law † re-
 quired in capitall offences)
 they *would revenge that wrong*
 with a greater, and bereave
 that leud woman of her life,
 which had been too prodigall
 of her honour. To prevent
 which

† Numb.
 35. 31.
 Deut. 17
 6. & 19.
 15.
 Heb. 10.
 28.

St. Mar.
19. 7, 8.

which mischief, God was pleased, not as the *Pharisees* would have had it, to command, (which expression *Christ* corrects) but to permit divorces (as our blessed Saviour also did) in case of *Adultery*, to which onely I conceive that Law, *Deut. 24. 1.* in the native and primary sense thereof was particularly restrained, and make no doubt but that God was highly offended with the *Jewish* frequent divorces upon sleight occasions, as is expressed, *Mal. 2. 16.* being injurious to the wives, (*verse 14.*) and contrary to his own primitive Institution of Marriage. By all which

St. Mat.
19. 4.

was it is cleare, that it was not
 the Law (but the abuse
 thereof those so common re-
 pudiations upon every cause,
 any pretence) that our Savi-
 our opposed. The Law in-
 deed authorised the husband
 to be Judge, and unaccounta-
 ble for the dismissal of his
 wife, provided he gave her a
 bill of divorce, unless he
 would either prosecute her
criminally to take away her
 life ; or *civilly*, if he had a
 minde to put her away, and
 retaine to himselfe either the
 whole, or part of her dower;
 neither of which he could do
 by his own Authority, but by
 the power of the Magistrate,
 be-

Gen. 3.
16.

before whom he was to bring
proofe of her crime. And this
was futable to the Divine
Ordinance, which for the
transgression of the Woman,
and her seduction of *Adam*,
appointed her *to be in subje-*
ction to her Husband, which
some of them have professed
to be the greatest curse that
ever was layd upon that Sex.
Nor was it so much as the
Laws of the ancient *Gaules*,
and other Nations gave to
Husbands, who (as *Grotius*
sayes) had power of Life, and
Death over their Wives. Yet
I grant that this power of
Jewish Husbands was very
great, they being constituted
Sove-

Sovereigne Judges as to Di-
 vorce, which Authority they
 might make use of without
 prooffe (which was often im-
 possible) or allegation of any
 crime. Which Politicall Law,
 as it was just (if rightly ob-
 served) so it was (as the pra-
 ctise of that people manife-
 sted) very unjust when abu-
 sed; but had a necessary rise
 in respect of the ferocity of
 that Nation to prevent great-
 er mischiefs, as before was
 said. But this was without the
 least intention, that they to
 whom such an absolute pow-
 er was entrusted should abuse
 it, who therein sinned no
 less, than if a Supreme Magi-
 strate

strate, who for the *management* of affaires is by Law responsible to none (and some such there must necessarily be in every Kingdom, and Commonwealth) should contrary to his knowledge, of set purpose give wrong Judgement in a weighty matter. This would doubtless be unjust, (though irreversibile by the Laws of that Nation) and much displeasing to God, and so no less were the *Jewish causeless divorces*. Against which vitious practices, *Christ* opposed his *But I say unto you*, and not against that Judiciall Ordinance. For he came not as an earthly Prince

to interpose his Authority in
 civill affairs, or to promul-
 gate, alter, or abrogate any
 politicall Constitutions (for
 his *Kingdom was not of this*
World) but to decry sin, and
 teach his Disciples how to
 demeane themselves in the
 performance of their Morall
 duties. I have dwelt the lon-
 ger on this point to make it
 evident to all impartiall
 Judgements, that there is not
 the least discrepancy betwixt
 the Mosaicall Law, and our
 Saviours Doctrine.

John 18.
 30.

To what F. H requires,
 That A. S. or any man living
 should show him wherein Christ
 requires a righteousness, or per-
 fection

56.

section that exceeds that of the Law ; if he forbade nothing (as to the matter of Oathes) which was not forbidden before, (which Objection he so much likes, that he touches upon it in ten severall pages.) I answer, That one of my Principles is with the Royall

Ps. 19. 7.

Psalmist, to acknowledge the perfection of the Law Moral. And me thinks F. H. should know that it is so, it being asserted plainly in the 20th Section of the Sermon, as the ground of the seventh Reason. And so it may well be, for David either spoke what was true, or what was false, when he declared the Law to

the
 ing
 nes)
 be.
 e so
 ches
 es.)
 my
 yall
 the
 oral.
 ould
 eing
 oth
 s the
 Rea-
 l be,
 what
 alse,
 w to
 be

be perfect. To say he spoke
 false is blasphemy, because he
 writ by Divine Inspiration,
 and the infallible guidance of
 the Spirit of Truth. And if
 he spoke truth, then the Law
 being perfect, there can be no
 Additions be made thereto
 by Christ, or any other; for
 whatsoever is added to that
 which is already perfect, must
 needs be superfluous. *F. H.*
 brings in simple proofes when
 he builds his Tenet on blas-
 phemy, and when he consi-
 ders this, he may please to
 excuse us, and require no
 more, that *A. S.* or any man
 living should show him that,
 that can never be found. I guess

the root of his mistake is,
 that saying of our Saviour,
 Mat. 5. 20 *That none shall enter into the
 Kingdom of Heaven, unless his
 righteousness exceed that of the
 Scribes and Pharisees.* It seems
 he surmises them to have
 been exact observers of the
 Law, (and so reputes their
 Righteousness, and that pre-
 scribed in the Law to be the
 very same) when as they
 were the greatest depravers
 thereof, and (as tis recorded
 Mat. 15. 3 *in the Gospel*) *transgressed the
 commandment of God by their
 Traditions.* Tis tedious to re-
 peat the same things over and
 over, and yet unless I so doe,
 F. H. will not take notice
 that

that our Saviour opposed not
 his Evangelicall Præcepts
 (which were nothing else
 than just explications of, no
 Additions to the Law) to
 the command of God in the
 Old Testament; but to the
 Pharisaical corruptions there-
 of. I should therefore desire,
 that neither *F. H.* nor any of
 his perswasion would hence-
 forth buz into the ears of cre-
 dulous, and well meaning
 people such vain, and absurd
 dictates; but on the contrary
 consider seriously with them-
 selves in the feare of God,
 whether that be not a pitti-
 full cause that stands in need
 to be supported by blasphemie.

my, and cannot otherwise
 subſiſt, than by ſetting God
 the Son in oppoſition againſt
 God the Father ; and the
 New Teſtament againſt the
 Old : whereas Chriſt in that
 very Chapter gives his Audi-
 tors a ſufficient *caveat* againſt
 that error, bidding them
 not to think, *that he was come*
to deſtroy the Law, or the Pro-
phets.

57. The tenth Reason was,
That the high Priest charged
our Saviour to Swear, and he
 accordingly answered upon
 Oath ; and that ſome years
 after he had ſaid *Swear not at*
all : from whence it follows,
 That the lawfull Magiſtrate
 may

may impose Oaths, and the
 people upon whom they are
 imposed, may, and ought by
 Christs example to answer
 upon Oath, notwithstanding
 the seeming prohibition,
Swear not at all. F.H. is much
 perplexed with this *discourse*,
 and in answer thereto spends
 above three whole leaves.
 And first, he grants, that the
 administration of the first
 Covenant not being fully
 ended, because Christ was not
 as then offered up, *the high*
Priest might require Christ to
speake upon Oath. Fisher in his
Antitote goes further (page
 15.) and sayes, *That Christ*
being under the Padagogy of the
Law

Law as the Jews were, might
use some such Swearing as was
used under the Law, &c. Thus
far 'tis well. One would
think that such means as the
Jewish Magistrates might
lawfully use for the discove-
ry of Truth, might also be
lawfully used by Christians
for the same end: and what
obedience our Saviour him-
selfe did yield to the Rulers
of his Nation, should not by
any of us Christians be de-
nied to ours. But F.H. thinks
I perceive, that though the
high Priest might have requi-
red Christ to speak upon
Oath, yet indeed he did not
For in a Marginall note (born

rowed

rowed from S. F.) he sayes,
That adjure does often signifie
to charge, or oblige by bare pro-
mise, and as well as by Oath.
 For which he produces, *Acts*
19. 13. F. H. did not well
 to take such dictates upon
 trust, and write what he did
 not understand, and so being
 deceived himselfe, to become
 instrumentall to the decepti-
 on of others. But S. F. did
 much worse, that being a
 Scholar did abuse the igno-
 rant and credulous vulgar by
 the specious pretence of Ex-
 pounding the original words.
Antidote
pag. 19.
Adjure indeed is used in our
 English Translation, both in
Mat. 26. 63. and in *Acts 19.*
 13.

13. which (together with too much confidence of S. F's. fidelity) might occasion F. H's. error. But the *Greek* words are not the same, nor alwayes used in the same sense. And therefore there is no credit to be given to S. F's. contrary assertion, as appears by what may be found in the Sermon Sect. 24. whereof F. H. vouchsafes not to take any notice.

§8. But F. H. objects, *That the high Priest and Pharisees were about a wicked worke,* (he means, I think, that they were contriving our Saviour's death.) Be it so. What then? Then (saies he) had Christ answered to that adjuring he had

too had consented to their wicked
 fi. ed work, which to speak, is
 Hs. Blasphemy. And yet we
 rds know St. *Matthew* speakes it,
 yes and I trow that he therein
 and did not blaspheme. So this
 dit objection fights against Scri-
 ary pture it selfe. Besides, had he
 hat barely without an Oath (as
 non F. H. would have it) made
 ch. that answer he did, had it not
 ce. been the same as to their
 the wicked designe? His confessi-
 ere on that he was the Son of
 (he God, was that which they
 hey desired, and laboured to ex-
 oun tort from him, that they
 n? might have matter to proceed
 rift against him. And had it not
 he been all one to them whether
 had they

they had gotten their desire
 by the intervention of an
 Oath, or without it? True it
 is, they were unsuccessfull in
 the latter, for Christ by si-
 lence eluded their Questions,
 and would not betray his
 own Innocency to their ma-
 lice, till the high Priest put
 him upon his Oath, which in
 duty to the Magistrate he
 could not refuse, but ac-
 knowledging his power, and
 that by divine institution,
 John 19. 11. (not answering as
F.H. conceits without ground, &
often repeats & reiterates in
his own authority) confessed
 the Truth, giving thereby an
 Example to all Christians,
 how

how to demean themselves
 in the like exigent. His much
 silence therefore is argumen-
 tative that he would not
 have Cooperated to their
 bloody designe, had he not
 thereto been enforced by
 Oath, from which he could
 not evade without derogate-
 ing from that Authority,
 which his Heavenly Father
 had placed in the person of
 the High Priest. Which ex-
 emplary demeanor might
 have taught *F. H.* to have
 been more judicious, or at
 least, more cautelous than to
 have Printed that anarchicall
 sentence, that though they
 (meaning *Herod, Pilate, and*
 the

the high Priest) had the name
 and bare the title of Magistrates,
 yet they were out of the power
 of God (in the persecuting Na-
 ture) which is the ground and
 foundation of all authority which
 is of God. Which treasonable,
 and rebellious principle is
 repugnant to the practice, &
 Doctrine of the holy Jesus
 (who owned the authority
 of these, however wicked
 Magistrates, as divinely em-
 powered) and destructive of
 Government, opening a gap to
 all seditions, as often as any
 factious person whether Just-
 ly, or unjustly, take occasion
 to asperse their Superiors.

59. But F. H. will prove that
 Christ

Christ did not Swear, and
 that out of A. S. own words,
 who had said, * *That the sub-*
stance of an Oath consists in the
attestation of God, by what
termes soever it be exprest, and
that the essence of Swearing, is
in calling God to witness. But
 Jesus answered onely, *Thou*
hast said; which was neither
 attestation of God, nor cal-
 ling him to witness. Had this
 Argument been uttered in
 Utopia, or in some Country
 so barbarous (if there be any
 such) as admits of no Judici-
 all proceedings, it might have
 passed with some colour of
 Reason. But it is strange,
 that F. H. durst adventure to
 S publish

* See.
 Sect 17.
 & Sect.
 27.

publish it in England, where the ordinary forme is, That the Person that is to Administer an Oath, tells the parties that are to be Sworne, *You shall speake the Truth, and the whole Truth, and nothing but the Truth, &c.* So help you God, whereto they assenting by some visible token, as kissing the Book, &c. what ever they then affirme, or deny is upon Oath, though not one of them say, *I Swear, or By God, or I call God to witnes that this is true.* All which expressions are needless, as implied in the *Adjurors* preceding words, *So help you God*, which is a serious Invocation of God the Searcher

searcher of hearts, and protector of Truth. And therefore Christ Swore, though he spoke onely, *Thou hast said, &c. or I am.* And the Oath he Swore, was, by the living God, not exprest indeed by himselfe, but by the high Priest, who adjured, or took him Sworne. And F H might have been so ingenuous, as not to have fastned such an uncouth Paradox upon A S. as that the words (*Thou hast said*) barely of themselves, without any attestation of God, is an Oath, which A. S. never thought, or imagined. Nor was there any cause for his zealous exclamation against

such perverting, Straining, and
 screwing of the Scriptures from
 their-genuine sense, &c. But (sayes F.
 H.) neither Marke, Luke, nor
 John take notice of the high
 Priests adjuring. What then
 St. Matthew does, and that's
 enough. For St. Matthew ei-
 ther writ what was true, or
 what was false. To say he
 writ false, is blasphemy. And
 if he writ what was true, the
 no mention thereof in the
 other Evangelists, cannot
 make that Truth become
 false. And therefore F. H.
 illation, though Matthew say,
 (I adjure thee to tell us whether
 thou be Christ the Son of God)
 is not much materiall, to speake
 in

in the softest Language, is very indiscreet, and unbecoming a Christian. For surely every sentence suggested by the holy Ghost, is very much materiall. Indeed, it is neither materiall, nor true, that *F. H.* addes, *That Christ was as much bound to answer Pilate, or Herod, as the high Priest.* For though they were all Magistrates, yet onely the last examined him upon *Oath.* And 'tis as little materiall whether the *high Priest* tore his clothes at the words, *Thou hast said,* or not till the end of the sentence about which I affirmed nothing, nor will contend.

Sermon
Sect. 26.

60. *A. S. had said, that it was enough that Christ denied not to Swear, which assuredly had it been unlawful, he would have done, that the people there present might not have been deluded. This had been sufficient to have prevented F. Hs. refuge, That Christ did not answer as adjured, but in his own Authority. For upon supposition that it had been unlawful to answer upon Oath, Christs (who before was silent) upon the Priests Adjuration, returning answer to the demand without any apparent disallowance thereof, must needs have been an appearance of evill. And therefore*

ough fore F. H. should not have
 pear, made use of that evasion, so
 un- derogatory to the sincerity,
 one, and goodness of the Son of
 sent God, or vindicated it from
 elue this Objection, and not onely
 ent named it, (as though that
 re. had been enough to have re-
 an- futed it) and so let it pass.

own A. S. had said, *That to al- 61.*
 possi- ledge that Christ Swore not, be-
 w. cause he layd not his hand on a
 th, Book, is to trifle, because the
 si- Essence of Swearing, (*viz.*)
 u- calling God to witness con-
 to sists not therein. That (though
 p- of 1250. years standing) and
 of, such like, are but extrinse-
 p- call, not essentiall to an Oath.
 e- They may be without it, and

it may be without them. So ly
 our Church appoints Matri- gio
 mony to be celebrated with of
 a Ring, which notwithstanding or
 she reputes not essentiall ex
 thereto, nor voides any Mar- the
 riage, because it was solem- lec
 nized without it. From the tho
 former words F. H. inferrs, no
That these Ceremonial Adjuncts ha
of Swearing are trifles ; And no
 then askes me (who never wi
 sent, or occasioned any of th
 them to be sent to Prison, be
 though in respect of some of se
 them, I have had too much re
 cause,) *Why are so many con-*
scientious people in bonds this
day in England, under a pre-
munire for these trifles ? Sure-
 ly

So ly F.H. does here trifle egregiously. And for these Acts of laying the hand on a book, or kissing it, they are onely externall significations, that the party Sworne, acknowledges himselfe obliged by the then recited Oath: but no part thereof, *Which perhaps (as F. H. sayes) would notwithstanding not be receiued without them, in respect that those that refuse them may well be suspected not to account themselves bound by Oath, when they refuse to use such indifferent Actions, as long custome has annexed to the taking of an Oath; not that thereby any weight is added thereto, but that they*

they are *tokens*, and *tacit Declarations*, that the Party Sworne does own the Oath, and confess the great *Obligation* that thereby is put upon him. For I know not one single person in the world (and I suppose *F. H.* cannot produce any) that sayes, or ever did say, That these bare Acts are Swearing, (though commonly annexed thereto in Courts of Judicature) or that an *Oath* cannot be without any, or all of them, (for otherwise there could be no rash Swearing in ordinary discourse) or that our Saviour when he said, *Swear not at all, &c.* had any intention to

pro.

De. prohibit these Ceremonies,
 arty which were not then by any
 ath, practised. And this may suf-
 iga- fice to refell that cavell, that
 pon many conceive these forma-
 one lities to be Swearing by Crea-
 rld tures, which F H. truly
 not sayes, *was unlawfull*. For were
 or it so (as I believe it is not)
 are the mistaking Opinion of
 gh some weak, or conceited men
 eto that wrongfully thought an
 or innocent action to be unlaw-
 th- full, did not *ipso facto* render
 for it unlawfull: otherwise we
 no could never be assured that
 if- any thing were lawfull, be-
 our cause for ought we could pos-
 ll, sibly know, some or other
 to might have a prejudice a-
 o- gainst

gainst it. But *F. H.* argues further, *That it* (whether he means Swearing, or Kissing the Book, is no great matter, but I think he intends the latter) *were better to be wholly avoyded, then so many men suffer, because they cannot doe it.* I answer, They may doe it, if they please, for *Id possumus quod jure possumus*: Cannot any man lay his Hand on a book set before him? Or cannot he doe that justly, which no Law either of God, or man forbids? *But it is not any Gospel Institution.* What then? No Law of God either enjoynes, or prohibits it. Therefore it is a thing of it selfe

selfe indifferent, and may be
 done, and indeed must be
 done, if a lawfull Superiour
 command it. I would aske
F. H. if nothing be lawfull
 but what is expressly ap-
 pointed in the Gospel? If so,
 then he may not weare nine-
 teen buttons on his doublet,
 for that I take it he finds not
 in the Gospel. Again, if no-
 thing were lawfull, which
 were not a *Gospel* Institution,
 then a Prince could enact no
 Laws, nor make any Orders
 (how beneficiall soever he
 found them for the Com-
 mon-wealth) if God had not
 already Instituted them in
 the Gospel. By this strange
 Prin-

Principle, all Legislative power of temporall Monarches is abolished, and men may disobey any humane Law (which they are unwilling to observe) under that colourable pretence of Religion (but indeed the source of Anarchicall confusions) that they are not Divine Ordinances. And then farewell to that Apostolicall Rule, 1 St. Pet. 2. 13 *Submit your selves to every Ordinance of man for the Lords sake*

62.

Sermon
Sect. 26.

*A. S. said, That an ex-
aminat is to answer the Magi-
strates both in matter and forme,
according to what is proposed to
him; to show, that Christ be-*

ing

ing upon Oath was obliged to answer the High Priest. *F. H.* replies, *That is A. Ss. vain supposition* (though nothing was supposed) and repeats the words thus, *Every examinee is to answer directly to every matter and forme, to any that pretends power to administer an Oath*: as though a Magistrate had no reall, but onely a pretended power. *F. H.* is still the same, consonant to himselfe. You know who said, *That out of the abundance of the heart the mouth speaketh.* But Mat. 12.
24. I hope so well of those persons that are of his perswasion, that I dare make them Judges, whether here he de-
means

means himselfe ingenuously
 or no, who presently after
 the misrecitall of my words,
 inferrs, *That I am going about
 to Stablish the Popes Inquisi-
 on, &c.* as though there were
 no differences betwixt that,
 and the moderate Govern-
 ment of *England*.

63. To refute their evasion
 that say, *That Swearing was*
 a part of the Ceremoniall
 Law, I alledged those Texts
 of *Dent. 6. 13. & 10. 20.* (as
 I had before upon the like
 occasion, *Sect. 9.*) where it
 is conjoynd with *the feare,
 and service of God,* which cer-
 tainly are Moral. *F H* replies,
That I tell him this over and
over

Serm.
 608.28.

over again : (I hope Tautology in his Judgement is no sin) and goes on in a confused discourse to show, that *Sacrifices and Offerings* were Gods Service, not distinguishing betwixt the *Morall*, and *Ceremoniall* Law, (Oaths being duties of the former, and above those of the latter, whereat he seems to wonder, and would gladly therein find a contradiction) nor regarding what was there said of Swearing, *That it conduceth now as much to the honour of God, as ever it did*, which cannot be said of the *Levitical Observances*. And for what he sayes, or seems to say,

T say,

say, that Christs *Swear not at all*, was both a Prophecy, and a Præcept; he had exprest his thoughts more largely before in his Reply to the fifth Reason (but to the same purpose altogether) which is already fully answered in the thirtieth Sect.

64. The eleventh Reason was, That no exposition of this Text, or any other, was to be admitted, that put an inconsistency betwixt the Old Testament, and the new. But that exposition, *Swear not at all*, that renders it a totall prohibition of Swearing, does so; for it makes it contradict severall Texts in the Old Testa-

Testament, & therefore it is not to be admitted. *F. H.* grants the former proposition, and sayes, *It is true.* And the other he does not deny, nor can he: For whereas the Old Testament sayes, *Thou shalt Swear*; if the New said, *Thou shalt not Swear*, there were doubtless an inconsistency betwixt them, which no multiplicity of words can reconcile. But *F. H.* is resolved to say somewhat, that it may be thought by weak persons that he had answered all that was, or could be objected, and so spends foure whole pages in very confused language, without a period, for

sixty, or seventy lines, leaving his Readers to guess at his meaning, which I take to be, that an Oath was a point of the Ceremoniall, not Morall Law, which is contrary to the Opinion of his Brother *John Wigon*, who in his Paper directed from *Lancaster Castle* to the Reverend Judge *Twisden*, places it amongst the *Judicialls* (which as *F.H.* confesses pag. 9. is the Judgement of many) and was confuted in the Sermon Sect. 9. and 28. yet at length, he kindly grants with *A. S.* That *Christ came not to destroy the Law, but to fulfill it, and to end both sin, transgression, and the Law,*

Law, (marke that, he came not to destroy the Law, but to end it) and to bring in everlasting righteousness, &c. This is a new, and unheard of method, to end the Law, to introduce Righteousness. But the Texts alledged, Deut. 6. 13. Ps. 63. 11: and Jer. 12. 16. prove not that Christians under the second Covenant, should Swear as they did in the first, for these precepts were onely to keep them from Idolatry: Whether that be true, or no, is not pertinent to the Reason proposed. A. S. did not argue, that men might Swear, because the Law enjoined it, (though if he had, it might have passed,

for *ought* *F.H.* sayes against it; for if these precepts served to keep the *Jews* from Idolatry, they may have the same use still, especially amongst such Christians as border upon, or are mingled with Heathen) but that these Texts make it appear, that Swearing was once commanded in the time of the Law, and therefore not forbidden now; which is assuredly true, unless there be an inconsistency betwixt the Doctrines of the Old and New Testaments, which *F.H.* as well as *A. S.* denies. But desiring it seems to expatiate, he falls upon a marginall note that cites the Prophet

Isay

Isay, foretelling that Christians should Swear under the Gospel, for which there be two Texts quoted, *Isay* 19. 18. & 45. 23. To the former whereof *F. H.* sayes, *That it is a prediction of the Ægyptians, owning the Jewish Religion*, which he would prove from the words, *Sacrifices and Oblations*. But when that happened, it would be hard for him to tell. I am sure the Fathers, and moderne Expositors, both Romish, and Reformed, interpret the place of the Christian Religion professed in *Ægypt*: And some of them tell us how, and when it was accomplished.

And *Theodoret* sayes, That those *Sacrifices and Oblations* præsignified the Christian Liturgy, that spirituall oblation. However, were it as *F.H.* would have it, that were no answer to the Argument in hand. The like may be said to that other Text, *Isay 45.* 23. of which Saint *Hierome* † sayes, That therein the Christians were clearly foretold, giving a Reason of that Interpretation. And * *Cyrrillus*

† Jurat ut
—omnis
per illum
juret lin-
gua mor-
taliū, in
quo per-
spicue
significa-

tur populus Christianus. Moris est enim Ecclesiastici Christi genu flectere, *N.* in locum. * τῶν ἑσθλῶν μετὰ καμίνων διὰ Χριστοῦ μεκαταμυνθεὶς τὴν δύναμιν — Eorum quæ futura expectantur per Christum virtutem præsignificat. — And a little after, τί ἔν ἀρα τὸ ἐπαγγελ-
θέν; Σωτηρία, καὶ ἐπισκοπὴ παντὸς τοῦ ἐπὶ τῷ γῆς ὄν-
τος. Quid est igitur quod annunciatum est? Salus & con-
versio omnium ubique Gentium, &c. And somewhat after,
Si legitimè jurare velint, ejus solvis mentionem faciunt—
~~St. Alex. in locum,~~

Alexandrinus

That *Alexandrinus* is of the same
 Opinion, and saies, This place
 is Prophetically of those
 things that were expected to
 be accomplished by Christ,
 and particularises the Salva-
 tion, and Conversion of all
 Nations, who when they
 would Swear in a right man-
 ner, make mention of his
 Name onely. And † *Procopi-*
us sayes, That Prophecie is
 in part fulfilled (not by the
 return of the *Israelites* out of
 Captivity, as *F. H.* would
 have it, but) by the calling

* *Clem:*
Alex:
Corum.

Οτις
 εκ μέρης
 πληρω-
 ται κλη-
 θέντων
 των ἐθ-
 νων, πλη-
 ρωθήτε-
 ται δὲ
 τελείως ἐν
 τῇ συντη-
 λείᾳ τῆς
 αἰῶνος,

† *Procop.*

Quod ex parte jam vocatis Gentibus accidisse videmus :
 efficietur autem penitus in consummatione seculi
 in locum. So *Iyza* in locum, Ista nunc sunt adimpleti;
 quod per orbem cessavit idolatria, *Rom.* 14. 11.

of

of the *Gentiles*, and shall be wholly made good (as to a generall subjection to the dominion of Christ) at the end of the World. And though perhaps *F. H.* may repute himself wiser than these Fathers, and so give small credit to their Expositions; yet me thinks he should give way to Saint *Paul*, who expounds this place, not of the Reduction of the *Jews* by *Cyrus*, but of the day of Judgement. This is some ground beyond mine own affirmation, that this Prophecie has relation to the state of the Christian Church, where with if *F. H.* be not yet convinced,

all bevinced, I propose to his con-
 sideration the testimonies of
 his brethren, *Is. Pennington*,
 (who sayes in this particular
 case, *That the Prophets fore-*
told of things under the Gospel
in Law-Phrases:) and *Morgan*
Watkins, whose words are,
The Prophet Isaiah spake of
Swearing, and as we judge, bath
relation to the Gospel times, Isa.
65. 16. But for this also *F.*
H. has provided an answer,
 and that is, *That the Apostle*
has altered the Prophets word
Swearing, and in stead there-
of has put Confession, which
he conceives to be argumen-
tative, That God required not
Swearing by his Name among
Christi-

Christians, as formerly he had
done among the Jews. One
 might have thought that this
 had been prevented by a
Marginall Note annexed to
 the ninth *Section* of the Ser-
 mon. The Truth is, that the
 Apostle *St. Paul* did not alter
 the words, but took them as
he found them rendred by the
 seventy Interpreters (which is
 an evidence of the Authent-
 ticalness of that Translati-
 on) without the alteration of
 one syllable, as is yet to be
 seen in that rare *Alexandrian*
Manuscript presented to His
 late Majesty, and in *Procopius*
us his Copy that he made use
 of. Now if this be a true
 Trans

Translation of the Hebrew
 Originall, as it must needs be,
 (because St. Paul has given it
 authority, by transcribing
 it) then $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ which is al-
 wayes rendred to *Swear*) and
 ἱσχυρολογησῆναι, which the Apo-
 stle (as did the Septuagint
 before him) uses, must ne-
 cessarily be of the same im-
 portance. For the more con-
 firmation whereof, those that
 please may have recourse to
 that Annotation, which
 might have been a caution to
 F. H. either to have forborne
 this answer, or els to have
 added some Reason thereto,
 to have invalidated this Re-
 ply, whereof he was fore-
 warned.

warned. And this you may imagine he would have done, had he had any. But if he could have done this, and fully have satisfied those Prophetical expressions, this eleventh Reason had notwithstanding remained in full force, even by *F. Hs.* own confession. For he grants, that God in the Law commanded *Swearing*, and gives a Reason why he did so, to wit, *To keep the people from Idolatry*, pag. 51. and yet he says (which is the main scope of his book) *That Christ forbid all Swearing, as much as any*, pag. 68. Now if in the Old Testament some Swearing was con-

condemned, and in the New
all Swearing was forbidden,
(if both which *F. H.* averrs) it
is evident that there is an in-
consistency betwixt the one
and the other, which is the
force of this Reason which
F. H. grants, though he pre-
tend to refute it. For the
close of which Argument,
A. S. laies down these words,
I cannot but look upon it as a
perfect piece of Manicheisme,
and extremely derogatory both
to Scripture, and God himselfe,
that for what Morall duty one
man was commended in the Old
Testament, another for the same
should be condemned in the
New. Whereto *F. H.* replies,
That

That it is not matter of Mani
Judgement ; he might as well
accuse Christ, and the Apostle,
(as himselfe, and the Mani-
chees, for that must be his
meaning, if he will make his
Proposition intelligible) the
one for forbidding to Swear, and
the other for diminishing from
Scripture, and altering the Pro-
phets words, which neither of
them ever did. Which sen-
tence (implying that Here-
tiques, and sinfull wretches,
ought to be as free from cen-
sure, as our Saviour, and Saint
Paul) whether it be more
beld, or blasphemous, I leave
to the judicious and Christian
Reader to determine.

The

The twelfth Reason was, 65:
 the generall practice of Chri-
 stendom through all Ages
 since Christ, who could not
 all be so ignorant, as to mis-
 understand the meaning of
 these words, *Swear not at all*;
 or so wicked, as not onely
 rashly, but advisedly to act
 against them. For answer to
 this, *F.H.* plows with *Bp. Gan-*
den's heifer, and brings in sun-
 dry instances that seem (but
 indeed no more than seem)
 to make for the unlawfulness
 of all Swearing : to examine
 all which, would require a
 longer time than I can at pre-
 sent spare from my more im-
 portant occasions ; and when

it were done, *F. H.* might puffe
 it away with scorn, as he
 does the practice of Transma-
 rine Nations with, *What doth
 this prove from the Scripture of
 Truth?* Whereby I perceive,
 that this Reason, though ne-
 ver so clearly made good,
 would have but a weake in-
 fluence upon *F. H.* (which
 calls the Christian World a
 Rabble) or those of his per-
 swasion. Yet for the satisfaci-
 on of more judicious, and so-
 ber persons, I could wish
 that some of those many (to
 whom God has given more
 leasure, and greater Ability)
 would please to undertake
 the History of *Oaths*, (which
 was

was once in my thoughts, though I now cannot promise it) to shew the practice thereof throughout the Ages of Christianity ; which I doubt not would be very satisfactory to all them that are of moderate, and intelligent Judgements.

From thence *F.H.* makes a transition to the affirmative part, which (sayes he) *has been answered over and over again*. If so, his Province is easier. 'Twere no great labour (had he nothing to adde of his owne) to transcribe what has been so often written by others. Another great advantage he has against *A.S.*

he can discern his thoughts, and tell others what they are, which he does in these termes: *He (that is A. S.) thinks he hath said more in clearing of it, then others have said.* If that be so, and A. S. be not mistaken in his thoughts, then either F. H. is deceived in saying these things were so often answered, or some other have as omniscient, and heart-searching faculties as F. H. who could redouble their Answers to thoughts before they were spoken. But to proceed, A. Ss. Opinion was, and is that our Saviours, *But I say unto you, Swear not at all,* was not

159
opposed to the Law, but one-
to the *Pharisaicall corrupt*
Glosses thereon, and the irreligi-
ous practices of the mis-in-
formed Jews. And for both
these, he conceives there are
undeniable grounds of Rea-
son, and Religion. The for-
mer part, that Christs com-
mand, *Swear not at all*, cannot
be set in opposition to the
Law of God, was proved in
the Sermon by twelve Argu-
ments, whereto no satisfacto-
ry answer can possibly be gi-
ven, the contrary Tenent be-
ing destructive to the Princi-
ples of Religion, and alto-
gether inconsistent with the
following words, whereof

(upon that supposall) no tolerable sense can be made, which thereupon has been justly disowned, not onely by all Nationall Churches at present throughout the world, but also by the Catholique Church of all Ages, which is a shrewd presumption against a novell Opinion. And for the other part, That this injunction of our Saviours was intended to reforme the *Pharisees* erroneous Doctrine, and the wicked practices of the people, there is much Reason to believe. For can we imagine that he, that *was the wisdom of the Father*, would not rather Preach what

what was needfull, than
 what was needles? Or that
 he that came into the world
 to beare witness to the *Truth*,
 would not be forward upon
 all occasions to refute dam-
 nable Errors, and reprove
 those grievous sinnes which
 lead so many thousand soules
 into perdition, for whose sal-
 vation he came to shed his
 dearest blood? I desire that
 F. H. or any other of his opi-
 nion, would set himselfe as
 in the presence of God, and
 consider seriously whether it
 be not very improbable, that
 the Son of God, without any
 motive, or inducement that
 we can conceive, would for-

bid that Swearing which his heavenly Father had commanded then, when it was as usefull, and innocent, as ever it had been? Is it not much more like, that he should rather forbid that sin of Swearing by Creatures to deceitfull purposes, then so ordinary amongst the *Jews*, than that harmeles thing, (that as † *S. Fisher* confesses) had not been evill, had not he prohibited it? Can it enter into any mans thoughts to believe, that when our Saviour interpreted the Decalogue to the primary and genuine sense thereof, that was at first by God intended, and reprehended

† Answer
to Bishop
Gauden,
Part 2.
pag. 50.

his hended the abuses, either in
 om- Doctrin, or Manners acted
 s as against it, that he should take
 ver no notice of that customary,
 uch and fraudulent *Swearing* that
 ra- was so frequent amongst
 ar- them ? Would he that in-
 it- veighed against all other vi-
 na- ces, have connived at that
 an villany ? You dare not say,
 as that he was so ignorant as
 ot not to know it, that either
 ni- then, or not long after, was
 to noted throughout the *Roman*
 e- Empire ; nor that he was so
 ur cowardly, as not to dare to
 ue rebuke a vice that was *grown*
 e to so great a height : doubt-
 st less had he not reformed so
 e gross an abuse, his Doctrin
 d in

in that particular had been
 so far from perfection, that it
 had not exceeded that of the
Scribes and Pharisees. If it be
 said, *That the Law forbade ordi-*
nary Swearing; I confess it, and
 yet the people commonly
 practised it to bad purposes,
 and the *Pharisees* allowed
 that practise; so that though
 there was no need of a new
 Law, yet there was a necessi-
 ty of a rigorous re-inforce-
 ment of the old, both in re-
 gard of the erroneous Do-
 ctrines of the one, and the
 debauched Manners of the
 other. And both these were
 evidenced in the Sermon,
Sect. 39. where it was proved
 by

by the irrefragable Testimonies, and consentient suffrages of *Origen*, *St. Hierome*, *St. Chrysostome*, and *Christian Druthmar*, (to whom might be added *St. Hilary*, *Theophylact*, &c.) that the *Jews* had a base custome of Swearing in their ordinary discourse. And was not that nationall sin fit to be decried ? And were not those Preachers justly liable to reprehension, who perceiving the people where they had their residence much addicted to lust, or theft, would yet never inveigh against those crimes, because God himselfe had formerly enacted, *Thou shalt*

not

*not commit Adultery. Thou shalt
 not Steale. St. Chrysostome was
 of another mind, That resolv-
 ed to Preach against Swear-
 ing, till he saw a Reformation
 thereof amongst the people. And
 shall we surmise that our Sa-
 viours zeale was inferiour to
 his ; or that he would not as
 powerfully reprove that Vice
 whereof the *Jews* were as
 guilty, as the *Grecians* could
 be, because God had forbid-
 den it before by a Law which
 was little observed ? And
 was not this (when in his Ser-
 mon he took occasion to
 speak of Swearing) a fit time
 for the reproofe of that epi-
 demick sin ? And can we sus-
 pect*

shall
 was
 fel.
 ear.
 tion
 And
 Sa-
 r to
 t as
 Vice
 as
 uld
 id-
 ich
 nd
 er-
 to
 ne
 pi-
 ul-
 ct

pe& him so careless, or neg-
 lectfull, as to omit such an
 opportunity, and never to re-
 sume any other occasion (for
 ought we can finde in all the
 Gospel) to tell his vulgar
 Auditors here, that com-
 mand had been mis-interpre-
 ted, and how notoriously
 they were guilty of the vio-
 lation of the Divine Law by
 their idle, and ordinary *Oaths*?
 Or can we conceit, That his
Eternall Wisedome would in
 order to the reformation of
 this abuse prohibit Swearing
 by the Name of God (where-
 of there might be good use,
 and which was not bad of its
 own nature, as once comman-
 ded,

ded, and whereof there was no great need, the Nation being generally very respective thereof, as they were taught) and not rather those Oaths which were so common in their mouths, as though this heavenly Physition would have layd a plaister to cure a sore heele, when the disease had been at the heart. This could not be the method of an unerring Goodness (nor are his words reconcileable to this sense, but the contrary) to forbid the *Jews* rash Swearing by God, (which they are not reported to have been guilty of) and not to have reprov'd them for false Swearing

Swearing by Creatures, which was their constant practice, especially in regard they were encouraged thereto by their Doctors, who as they had certainly taught them to make good what ever they had Sworne to performe by God, *St. Mat. 5. 33.* so also had dispensed with some performances, wherto they were engaged by some Creature Oath, which they accounted unobliging. For it is certain, (which also was observed in *Sec. 39.* the Sermon) that some of these Oaths, as *Swearing by the Gold of the Temple, or by the gift upon the Altar,* they judged to be binding: but on the

the contrary, such *Oaths* as were taken by the Temple, or by the Altar, or by Heaven, they taught not to be obligatory, as is clearly attested by an Authority more than humane, St. Mat. 23. 16, 17, 18, 19, 20, 21, 22. Upon which ground, the people habituated to Swearing, made choice usually of those *Oaths* (especially such as were most subtle, and knavish amongst them) which were reputed in the Divinity of the *Pharisaicall Casuists* not obliging, that they afterwards might be at liberty, as occasion served, or their interest swaid them, either to breake, or observe them,

them, which was no less vio-
 lation of the *eighth Command*,
 than of the *third*. For he that
 once had imbibed that per-
 swasion, though he had sworn
 to his Neighbour, or to a
Stranger by Heaven a hundred
 times to pay him so much
 money, or doe him such a fa-
 vour, did not at all esteeme
 himselfe bound to perfor-
 mance, if that tended to his
 disadvantage. Whereby a
 door was opened, not onely
 to frequent perjuries, but al-
 so to Cheating of all sorts.
 And now let all the World
 judge, whether it were not
 more necessary to abolish
 those irreligious practises,
 X (which

(which tended so highly to the dishonour of God, and the injury of men) than to take away the Lawfull use of Oaths in Judicature, which God himselfe once approved, and (if he have not changed his mind) still allows, and is yet very subservient to many good purposes. And let any man tell me, whether the reproofe of these gross abuses against *the third, and eighth Command* (which were so frequent amongst the *Jews*, that the *Heathens* took especial notice thereof, as may appear by that scoffing *Epigram* of *Martiall*) were not matter fit for the reprehension of the holy

holy Jesus, which (if any where) here he performed, as before was sufficiently manifested, *Seēt. 22. 23.*

This exposition of that 67.
Precept, Swear not at all, layd down compendiously in the Sermon, *Seēt. 39.* removes all difficulties, and is so cleare to them that impartially consider it, that they may safely conclude, that such (whoever they be) that oppose it (to what so ere spirituall illuminations they pretend) penetrate not to the depth of the sense, but rest in the outward superficies, and discern little of the *Truth*, but less of the goodness of that precept.

But this notwithstanding F. H. (whether he really believe his own groundless paradox, as relying upon the infallibility of his own, and his fellows judgements, or that he was loth to retract an error, which though it be truly honourable, might appeare in the repute of the world disadvantageous to his party, God knows) set himself against this rationall interpretation of that Command with all the force he was able. And first, because he could not confute what I said, he sets downe what I said not, and then confutes it. One of my Principles is

th

that of the Psalmist, *That the Law of God is perfect*, Psal. 19. 7. (the contrary whereof is F. H. greatest ground, wherein he all along opposes the Prophet *David*, and that holy spirit wherewith he was inspired, no less then he does A. S.) in order whereto I said, (as *Isidoras Pelusiota* had said before me) *That Christ gave no new Morall Command.* In stead of which words, F. H. misreports me, telling the Reader that I said, *That Christ gave not any new positive Law before his death.* And then he insults, saying, *He sure has forgotten himselfe much; what will become of the two great Ordina-*

nances still upheld, Baptisme, and breaking of Bread? I hope *F. H.* said this out of meer ignorance, not discerning the difference betwixt the *Moral*, and a *positive Law*. Yet it is a little suspicious, that *F. H.* did not answer thus in its due place, but comes on with a back reckoning long after, when the Reader may in probability have forgotten what I said so long before. The *Truth* is, I did never either say, or think, as *F. H.* here misalledges my words. I bless God, I set not downe one sentence in my Sermon, which I had not well weighed, and considered of, and knew to be

be true. And I was neither
 ignorant, nor forgetfull that
 the Sacraments are *positive Or-*
dinances, but they be no parts
 of the *Moral Law* : and there-
 fore this Objection is weake,
 and childish, and by *F. Hs.*
 good leave, *A. Ss.* Argument
is not yet fallen to the ground.
 And here I have a good oc-
 casion to aske *F. H.* a Que-
 stion, if it may not offend
 him. And that is, *Whether*
indeed he takes Baptisme, and
the Lords Supper to be positive
Institutions of Christ, or no ? If
 they be not, *Why does he Ob-*
ject them against me, as though
they were ? If they be, *why does*
not he, and his Seēt observe
them ?

them? Then he falls back, to repeat what he said before, *That Christ Swore not before the high Priest, (& by this Method he might make a Book as big as Fox's Martyrs) or if he had, it had been no more president for Christians, than eating the Pass-over.* But sure if Christ swore, it was not a sin to swear, and then his Disciples, or any other upon the like occasion might have sworne; and if so, then their Mr. had not absolutely forbidden it before, when he said *Swear not at all,*

† which prohibition was given out before his death (sayes F. H.) with reference to the Gospel times after his death, which

con-

† Pag. 62

Serm.
§ 29.

k, to
 fore,
 re the
 thod
 big
 had,
 it for
 Pass.
 ore,
 and
 y o-
 sion
 so,
 o-
 ore,
 all,
 ven
 F.
 pel
 ch
 on-

conceit was refuted. And
 then he falls back to *Divor-*
ces, (which I have answered *) *549.
 and to *retaliation of injuries*, &c.
 (answered *) which he had *516.
 already four or five times &c.
 mentioned, so much is he in
 love with *Battologies* — *Sub il-*
lis montibus (inquit) erant, &
erant sub montibus illis. One
 new matter he brings in, and
 that is, *That the Law forbade*
Adultery: but Christ, Lust,
which is more. But did not
 the Law say, *Thou shalt not*
Covet ? 'Twas from thence
 that *St. Paul* learned *Lust* to
 be a sin, *Rom. 7. 7.* where is
 then the *Superaddition* which
 the *Gospel* makes to it ? All this
 Re-

Repetition served to introduce his new Tenet of the unlawfulness of Oaths with more state, and greater solemnity, whereto as if nothing could be replied, he concludes magisterially, *It is most evident that Christ prohibits somewhat more here, than was forbidden under the Law; yea, what ever Oaths were lawful under the Law, therefore it must be all Swearing at all, or els none at all, which is but a vain flourish of idle words which have no Truth in them.*

68. And here F. H. leaps over to the 44. Sect. of the Sermon concerning the *fall of the grand Objection*, and dilates there.

thereon ; but because he resumes it in its proper place, I shall remit mine Answer thither. But I must not omit, that whereas I had for clearing the *Truth* interpreted these words, *them of old time*, not of *Moses*, and the *Prophets* ; but of the *Scribes and Pharisees*, and had alledged to that purpose severall consentient Commentators, and proved it out of this very Chapter, the fifth of Saint *Matthew*, by the coherence of the 20. and 21 *verses* ; as also by the use of the word *αρχαίαις*, (which we *English*, *them of old time*) which does not alwayes signifie any great Antiquity,

as

as is evident by that expression *ἀποκρίσας ἀρχαίως*, which is Translated, *a good while agoe*, which St. Peter uses, speaking of Gods making choice of him to Preach to the Gentiles (Acts 15. 7.) which Interpreters think with Reason could not be above twenty years before, and had also refuted the Reasons alledged to the contrary, in an Annotation to the 23. Sect. of the Sermon; F. H. takes notice indeed hereof, and yet is pleased rather to joyne with the Jesuites, and Socinians (those that deny Christs Godhead) in opposition to the Moral Law, than to yield to the Truth.

But

But what answer does he make to all this? Onely this, *Thus he (that is A. S.) twists and twines to make the true sense of Christs words void, its evident by them of old time, in Moses time, &c.* It seems his bare word must pass for a confutation of all Reasons what ever can be alledged. It is easie for such a *Pythagoras* with his *ipse dixit*, its evident, to answer whole books before he understand them.

To the explication of my 69. Text layd downe in the 39. Section of my Sermon (and more largely discoursed on here 66. Sect.) F.H. not being it seems satisfied therewith,

Pag. 66.

with, (and perhaps he is resolved that his dissatisfaction shall be perpetuall) objects many things ; And first he sayes, *That there is no Reason at all to believe, that the Jews in Judicature should forbear Swearing by the Name of God, when their Scripture was so express for it, and should chuse that way of Swearing (by creatures) and cites the Authority of Drusus for his Opinion, who sayes, That among the Jews, all things in Judicature were confirmed by Oath, wherein the Name of God was interposed. This Argument he borrowed of S. Fisher, and both of them were beholden to*
 Bishop

Bishop *Gauden* for it. And to
 speak the *Truth*, I hold it ra-
 tionall, and assent to it, and
 shall not need to give it any
 other answer than this, *That*
it is impertinent. For when our
 Saviour said, *Swear not at all*,
 he spoke not against Oaths in
 generall, nor particularly of
 Oaths taken before Magi-
 strates (and therefore did not
 condemne them) for the due
 manner of Swearing by God
 was there (I grant) obser-
 ved; but of rash, and frau-
 dulent Oaths by Creatures in
 bargaining, or other private
 communication betwixt one
 man, and another. So this
 shaft was shot quite besides
 the

the mark ; for what consequence is this, The *Jews* in cases of Judgement before their Magistrates never swore but by God, therefore they never swore by Creatures, as *Heaven, Earth, &c.* in their private talke ?

20. Secondly, Another Arrow does *F. H.* borrow out of *S. F.* Quiver, and that is, That it is unlikely that the *Jews* should so customarily make use of those unobliging Oaths, which would have been so far from putting an end to Mens jealousies, distrusts, unsatisfactions, and insecurities, that the very tender of such had been suspicious, and argumentative that the party

party so Swearing, had an intention to cheat. But to this I answer, That no Topique is of less force than that of conjecturall probabilities. 'Tis well enough known, that an able Orator can make the same thing seem either likely or unlikely: Nor can an hundred guesles of this nature counterballance the testimony of one single credible witness. Such a thing is very unlikely to happen; yet it may chance so to fall out, such a matter is very like to take effect, yet it is not certain. Of both kinds many instances may be produced. But what I asserted of the

Y

Jews.

Jews, both *Swearing*, and *fraudulency*, is attested by *Authors* of indubitable credit, and therefore cannot be confuted by failable surmises. Neither is there so much probability of the falshood of my *Tenet* (setting aside the unquestionable Authority for the proof and assurance thereof) as there is for the *Truth* of it. For who knows not, that in every place there are some more subtile, some more simple, some cheaters, some cheatees, (as our *Comedian* Phrases it) and that these by sinister Arts, Oaths, pretences of *Piety*, and many cunning practices may easily impose.

pose upon the other, or upon strangers, that suspect not him to be a Wolfe, whom they find in Sheeps clothing? I confess it is very improbable, that such as knew, and considered the invalidity of those Oaths, unless they were very credulous, should suffer themselves to be often deluded thereby. I neither say, nor think that: my Tenet stands well enough without it. There might be too many that made it their endeavours to beguile those they dealt withall, by fallacious Oaths, or promises of ambiguous sense, though the more wary, and cautelous people were

not alwayes over-reached.

71. Next *F. H.* tells us, *That if Christ onely prohibited those Oaths which the Pharisees indulged to the people, wherein as to the point of Swearing did he prescribe a righteousness beyond Moses (he should rather have said, above God) for God by Moses in the Law it selfe had universally forbidden all other Oaths, (to wit, all false, vain, and Creature Oaths) save onely that by his own Name. And so Christ either forbid that, or nothing that was not forbidden before. To which I say, That if F. H. will repeat the same thing forty times over, I cannot help it.*

The

The ground of all his mistakes is, that Popish Opinion, that the Law was imperfect. That Paradox (directly contrary to King *David's* assertion) he will needs suppose as an undeniable Principle, whatsoever *David*, or any other can say against it? Yet I would demand of him (if indeed it be so as he says, *That God made the Law imperfect*) did he doe it ignorantly, or knowingly? To say he did it ignorantly, is blasphemy; for if he be ignorant, he is not Omniscient, and consequently, not God. And if he did knowingly, either he could not make it

better, or he would not. To
 say he could not, is as bad as
 the former, for that takes a-
 way his Omnipotency, and
 then he were not God (to
 whom nothing is impossible,
St. Luke 1.37.) nor Almighty,
 and then the first Article in
 the Creed, and many Texts
 in Scripture, are altogether
 untrue. To say he would not,
 is worse (if worse can be) for
 that derogates from his good-
 ness, and from the *Truth* of
 his Word, who questionless
 made his Edicts, as he did his
 works of Creation, *Very good.*
 'Tis strange that *F.H.* cannot
 be content to contradict me,
 but he must also fight against
 God.

To God. Upon these grounds I shall not doubt to profess it as a certain *Truth*, that Christ gave no new Command in the matters of Oaths (nor in any other) more than what was formerly enjoined in the Morall Law, though F. H. does conceive that to be a great Absurdity, and vainly raises, the most of his Objections upon that bottomie.

As weak also is that which 72. F. H. addes out of S. F. *That the Particle (But) being not between forswearing, and prophane Swearing; but between forswearing then, and no Swearing now, shewes Christs intent to be to prohibit all Swearing.*

For this is a meer begging of the question, and has no force at all in it, the opposition not being as he surmises, *betwixt forswearing, and no Swearing; but betwixt forswearing by God, and no Swearing by Creatures.* And where he addes, *That no Oath by a Creature did God count as an Oath made to him,* he is fallen into the errour of the *Jews*, who for that very Reason thought not such Oaths *obligatory*; which conceit Christ refells, *St. Mat. 23. 20, 21, 22.* And neither *S. F.* nor *F. H.* needed have gone further than the very sentence, that immediately follow the words, *Swear not*

at

at all, to have discovered the
 falshood of that *Opinion*, had
 either of them understood
 them. This I suppose is one
 of those *firme and demonstra-*
tive Arguments of force of *S.*
Fs. which (yet *unanswered*)
 will live as a living testimony in
 generations to come, (as *F. H.*
 has it :) To each of which,
 because I did not mispend so
 much time as to returne a
 particular Answer in some
 marginall Annotation to the
 Sermon, *F. H.* taxes me ;
 whereas, had they been (as
 he reputes them) *unanswerable*,
 he might the rather have
 been pleased to excuse me,
 for not attempting an impos-
 sibility.

sibility. Indeed in all those
 many I pretermitted, I could
 finde nothing worth either
 my Refutation, or the Rea-
 ders notice, Nor had I trou-
 bled my selfe at all with this,
 and severall others, had not
 F. H. (to small purpose, as I
 think) inserted them into his
 Pamphlet. Of which sort is
 that which immediately fol-
 lows, *That Christs own expressi-
 ons in the affirmative part, [but
 let your communication be yea,
 yea; nay, nay] shew his mean-
 ing in the negative to be a pro-
 hibition of all Swearing, as well
 as any.* For these expressions
 (which are to be restrained
 to ordinary discourse betwixt
 man

those man and man, as appears by
 the word *communication*) are
 exclusive of all Creature-
 Oaths ; but especially of
 those that were abused to
 fraudulent intentions. And
 that is all that there is
 meant : for rash, and idle
 Swearing by the Name of
 God was forbidden before in
 the third Command, and so
 being not used by the peo-
 ple, needed not be prohibi-
 ted again by Christ, (who did
 nothing in vain) because he
 could have added thereto no
 more than Divine Authority,
 and that it had already,
 whereby it then stood in full
 force, and so shall doe untill
 the

the ending of the World, or ta
 73. But here F.H. demands, but I
 our communication, and conver- him,
 P. 68. 69. sation should be without Swear- the C
 ing, and our mutuall converse ing
 one with another among Men, rega
 should be without Oathes, is not of I
 this exclusive of Swearing in are
 Courts, and before Magistrates, com
 where Men have their Commu- yet
 nication, and their mutuall con- not
 verse with each other as ordina- and
 rily, and commonly as elsewhere? the
 I answer, that there is a great the
 difference betwixt ordinary tru
 communication, and examina- rer
 tion of people in Courts. And (an
 that is generally knowne. as t
 For no examine can properly I ca
 say, I have been conversing, of
 or

or talking with the Judge ;
 but I have been examined by
 him, or given in my answer to
 the Court. And again Swear-
 ing is called *ordinary*, not in
 regard of *Places* where, but
 of *Persons* by whom Oaths
 are taken, which though
 commonly done in Courts,
 yet thousands of people are
 not once, many but once,
 and few are often called thi-
 ther upon that account in all
 their lives. And can these be
 truly termed *ordinary Swear-*
ers ? *F. H.* may muse hereat, P. 69.
 (and so may others, as often
 as they please ;) but I confess
 I can here discern no cause
 of wonder. That which seems
 to

to be the alledged Reason thereof, *That no prooffe can be brought under the Gospell for them* (that is I suppose for the lawfulness of them) *is of no weight.* For it is prooffe enough, that any thing is lawfull, to make it out that it is not against Law, either of God, or Man ; of which sort this Swearing in a Court before Magistrates is. For it is enjoyned by the Laws of men, and practised throughout the Christian world, and not forbidden by Christ whose Kingdome was not terrene, *St. John 18. 36.* and who came not to alter, or abolish the Politicks or Jurisdictioni

as for dictations of Empires or Com-
 mon-wealths; but, by *F. Hs.*
 for favour, submitted himselfe to
 for the *high Priests* examination,
 is of and answered to his Adjura-
 tion. Yet one passage here of
 of *F. Hs.* I cannot but observe,
 that which is either impertinent,
 her or els razes his whole fabrick,
 ich and quite overthrows his
 urt own Doctrine, and what so
 it ere he had said before. That
 of is, *Christ Instituted divers* Pag. 69.
 th- *things among his Disciples*
 nd *which were not in the Law, and*
 ist *yet not against it.* Now either
 of Christs pretended prohibiti-
 d on of Swearing is one of
 or them, or it is not. If it be
 f. not, then this dictate is im-
 ni perti-

pertinent, and non-sensicall;
 if it be, then it is not against
 the Law, and consequently
 forbids not what God in the
 Law commanded, that is,
Swearing by his Name, Deut.
 10.20. And that, if it be not
 forbidden, is still Lawfull.
 And all this by *F. Hs.* con-
 cession granted (if it be true)
 necessarily proves the whole
 book to be vain (to say no
 worse) that seeks to over-
 throw a *Truth*. Yet this does
 not hinder, but he is resolved
 to conclude Magisterially,
That all the instances which A.
S. and other opposers have
brought of the Apostles, and
Christs Swearing, are but shrouds
 and

and shelters they make for themselves. And with this triumphant *Epiphonema* he might have concluded, had he not been willing to have exprest some prooff thereof (wherein whether his Charity, or unequalled knowledge be greater, let the Reader determine) by giving a Reason of what he had said in these words, *Because they have a minde* (marke that, he knows Pag. 69. the minds of men whom he never saw) *to obey the commands of men, rather than Christs Doctrine* (which he never taught) *for avoiding of persecution and suffering.* But now he comes to the inter-

Z pre-

pretations of the Text.

74. The first whereof is, Saint
Mat. 5. 34. whereto I said,
 That they that from thence
 argue, that all Oaths are un-
 lawful, break off the sentence
 in the middle, and stop be-
 fore they come to these
 words, *Neither by Heaven, &c.*
 But that *F. H.* sayes, *he will*
not doe, and is as good as his
 word, repeating that Text
 wholly; and the other also
 of *St. James 5. 12.* In which
two (sayes he) all manner of
Swearing is forbidden, for the
Truth of which, many Reasons
have been, and may be given.
First (but forgets so far, that
 he never addes 2d. 3d. or
 any

any other) because all manner
of Swearing is here expressly
instanced in; which is so gross
an untruth, that it is strange
he should not discern it. For
all the instances are of Swear-
ing by Creatures (which I de-
ny not to be unlawfull) not
one of Swearing by God,
which alone had been to F.
Hs. purpose. And this he him-
selfe (if he himselfe put in the
following passage) not obscure-
ly grants, That none may ima-
gine (as A. S. would make men
doe) that this generall Rule ad-
mits of any exception; but all
know the prohibition is so strict
as to allow of no permission in
the point, to Swear by any thing

Pag. 71.

but God; he addes, neither by
 Heaven, &c. Does he not ve-
 ry clearly except Oaths by
 God out of Christs prohibiti-
 on? I can make no other sense
 of it, nor I believe F. H. him-
 selfe. And if he means as he
 speaks, that our Savibur for-
 bad all Oaths but those by
 God, he and I without any
 difficulty shall forth-with be
 reconciled. This is certaine,
 he must either retract that
 sentence, or such of his per-
 swasion as understand it, will
 be dissatisfied therewith, and
 suspect that he has thereby
 betrai'd their Cause, notwith-
 standing what immediately
 he adjoynes, that those addi-
 tions.

er by tions, Neither by Heaven, &c.
 at ve are more ample expressions, and
 s by conclusive of the prohibition of
 biti. all Swearing what ever. Which
 ense to reconcile with sense, tran-
 nim. scends mine abilities. For
 s he Swear not at all, might indeed
 for. (were nothing subjoyned
 by thereto) be thought prohi-
 any bitive of all Oaths. But Swear
 be not at all (or thou shalt never
 ne, Swear) by Heaven, Earth, Je-
 nat rusalem, or thy Head, as it may
 er. in a strict literall sense be re-
 ill strained onely to these foure
 nd Creatures ; so in the utmost
 by latitude of interpretation, it
 h. cannot be stretched farther,
 ly then to extend it from these
 i. foure Creatures expressed (by

that *Topique à pari*) to Sw
 all others of the like na is o
 ture : so if the Heaven be not and
 fit to be Sworne by, then nei
 ther (by the parity of Rea like
 son) is a Jewel, or a Metall. do
 And if not the Head (as he
 Christ taught) then *à pari*, sta
 or *à fortiori*, not the Hand. for
 And this is an exposition of an
 the widest extension that I at
 can conceive, which yet is far cor
 from the comprehension of un
 God, by whom alone we ac al
 count it lawfull to Swear. te
 For none can say, that though S
 it be unreasonable to Swear a
 by a Creature, that it is nei w
 ther omniscient, nor Almigh b
 ty ; it is therefore unmeet to o
 Swear

to Swear by the Creator, that
 na- is of infinite both Knowledge,
 not and Power.

It appears that F. H. is not 75.
 like to make good his Para-
 dox out of this Text; yet if
 he can effect it by the assi-
 stance of St. James, 'tis Rea-
 son we give place to so great
 an Authority. And that he
 attempts; For (sayes he) he
 concludes and shunts up all in
 univ^{er}sall termes, and excludes
 all Oaths, and all possible pre-
 tence of ples at all for any
 Swearing; adding, neither by
 any other Oath What words
 more plain can be uttered, or can
 be more expressly exclusive both
 of all kinds, or sorts of Swear-
 ing,

ing, and of all sorts of particular Oaths of every kind? A. S. foresaw this Objection, and had considered seriously thereof, and (what ever appearance it may have of a general prohibition of all Oaths, even such as once were commanded to any that shall not compare it with the other Texts of holy Scripture) clearly discerned, that it could not be understood in that latitude, as F. H. would have it, as utterly exclusive of Swearing by God, when there is necessary occasion for that Oath. For otherwise St. James had contradicted the Morall Law in a matter that tends

tends highly to Gods glory,
 and is not repugnant to our
 duty, either to God, or man,
 nor intrinsecally, or in it selfe
 evill ; and had thwarted the
 pra ctice of *St. Paul*, and *Christ*
 himselfe, & that without any
 possibility of producing any
 Reason for so doing; besides
 his own will. Which Argu-
 ments, with many others al-
 ledged in the Sermon against
 the like Interpretation of
 our Saviours words, enforce
 a necessity of expounding
 what *St. James* writ to some
 other meaning than that
 which inferrs such gross ab-
 surdities. It is a generall, and
 most certaine Rule, *That no*
 Text

Text of Scripture (and consequently not this) ought to be so interpreted, as that it contradict another, or be contrary to the *Analogy of Faith*. Whereupon *A. S.* not willing to rely on his own Judgement in a matter of such difficulty, consulted amongst others that most judicious Father *Sr. Austin*, who found so much intricacy in this Text, that (as he ingeniously acknowledges to his Auditors in * his Sermon upon it) he purposely declined, and often avoided meddling therewith, till at length by *Divine suggestion*, (as he conceived, and publicly expressed) he was moved

* De ver-
his Apo-
stoli, Ser.
88.

moved thereto. No doubt
 therefore he had seriously
 perpended with himself what
 the due importance thereof
 might be. And his exposition
 is, (whereto *A.S.* freely assen-
 ted, as having nothing ratio-
 nally to object against it,
 finding it fully consonant to
 the Principles of Religion,
 and other places of Scripture)
 that these words, *above all*
things, imply not, that Swear-
 ing is the greatest of sins, or
 indeed (rightly used) any sin
 at all; but that the custome
 thereof is very dangerous, as
 introductive of Perjury, in
 regard that he that Swears
 often, is in the high way to
 for-

for-swear himselfe. And this caveat St. James gave the *Jews*, that generally had got an habit of rash Swearing, and therefore were more prone to that, then they were perhaps to Vices of an higher Nature. Upon which ground he charges them *above all things* (that is, in a most especiall manner) to take heed thereto, and with more care avoid that, whereto they were so much addicted, because (as that Father sayes) *Thar, Major consuetudo maiorem intentionem flagitat*; a longer, and more fixed custome requires a more intense care, and diligent endeavour to

root

root it out. And this he la-
 bours to imprint in his Audi-
 tors minds, upon the sole ac-
 count of the feare of com-
 mitting Perjury. For he plain-
 ly professes, That to Swear
 truely (where there is a ne-
 cessity of so doing) is no sin :
 futable to which Doctrine he
 acknowledges his own pra-
 ctice was ; and that when
 some did not believe his bare
 word (which was expedient
 for them to believe) in that
 necessity with deliberate ad-
 vice, and awfull reverence,
 he called God to witness
 (which in his Judgement is
 an Oath, for so in that Ser-
 mon he declares it) of the
 Truth

Truth of what he had uttered. And though he grants, that these his Oaths came of evill, yet that evill was not his sin, but the incredulity of the person he conversed with. *For* (sayes he) *when Christ ordered our Communication to be, Tea, yea, Nay, nay ; he gave this Reason, That whatsoever is more than these, commeth of evill ; but he did not say, Si quis amplius facit, malus est, that whosoever said more than so, was thereupon to be condemned of sin, or become an evill man.*

76. This Exposition of so Learned, and Wise a Person (whom the Christian world
so

so deservedly reverences) I
 cheerfully embraced, as ra-
 tionall, and unperplexed, and
 no way liable to those diffi-
 culties, which in the contra-
 ry Opinion are no less una-
 voidable, than unanswerable.
 But *F. H.* (though he
 grants that Swearing is not so
 great an offence as Murder, or
 Adultery, and also that the
Jews were much addicted to
 rash, and customary Swearing
 by Creatures, yet) is not sa-
 tisfied therewith, because
 sayes he) *it does not answer the*
Apostles end and scope, that is,
 it reaches not to what he
 would have it, as not being
 totally exclusive of all Oaths,
 which

Antidote
pag. 71.

which he groundlessly surmises to be the meaning of St. James ; but is rather inclinable to follow S. Fishers novel device, which is, That the Jews were not (as then) fully enformed of the ending of the Law in Christ (under which among them some Oaths were lawfull) and therefore they were apt to think they did as well in Swearing then, as they did before. So though Adultery, and Murder may be as bad, and worse then Swearing ; yet the Law being so express against them, (which yet in its time allowed some kind of Swearing) it was more hard to bring them off from some Ceremonious Services of
the

the Law that were once lawfull,
 then from such sins as were
 known, and hated by them, and
 held accursed by the very letter
 of the Law; and so he sayes,
 Above all things take heed of
 Swearing, that they might know
 that now to be unlawfull, which
 in former times was accounted
 as lawfull for them. This sub-
 tile discourse of S. Fishers is
 very plausible to those that
 have imbibed his Opinion, or
 have a favour for it. But there
 is this prejudice against it,
 (though to those that had
 never read any thing of this
 subject, it may appear very
 probable) that it is his own
 meer conceit, without the

A a

con

concurrence of any former Expositors, or ground in History, and onely built upon a begging of the Question. And besides (which is far more considerable, and over-balances all *possible conjectures*) it is encountred with the fore-named objections, which neither *S. F.* could, nor *F. H.* nor any man living can ever answer. And yet further, the very Text it selfe is inconsistent with *S. Fishers* exposition. For the Oaths which *St. James* expressly condemns are *Swearing by Heaven, and by Earth.* But these Oaths were never accounted Lawfull, as Swearing by God was, but

but
Law
and
men
forb
had
man
that
habi
was
Law
not
that
Jame
Swea
onel
othe
the
charg
certa

but were forbidden in the Law, as *S.F.* and *F.H.* grant, and often urge as an Argument to prove, That Christ forbad more than the Law had done. And therefore no man in his right wits can say, that the *Jews* had gotten a habit of Swearing (which was indulged to them by the Law) and thereupon were not easily brought off it, and that in respect thereof, Saint *James* said, *Above all things, Swear not* ; unless they had onely Sworne by God, for no other Oath was allowed in the Law. But that none charges upon them, and it is certain they were not guilty

thereof. For then *St. James's* dehortation here had been vain, and idle. For what reason can any alledge, why he should say to them, *Above all things, my brethren, Swear not, neither by Heaven, neither by Earth,* when they Swore neither by *Heaven*, nor by *Earth*, but (if we may believe *S. F.* and *F. H.*) by *God*, as the Law allowed them? What a fearful wresting of Scripture is this, when such a meaning is forcibly put upon the words, as they are not capable of? These men it seems make no Conscience of making *Saint James* speake non-sense, so that thereby he may be supposed

posed by ignorant people to countenance that Opinion, that right, or wrong they are resolved to maintain. But it may be *F.H.* will say, that he urges onely the following words [*Neither, &c.*] which he judges prohibitive of all Swearing, [*Neither by any other Oath*] If so, let him acknowledge the vanity of that Interpretation of this Text (as to any word therein expressed) which he has borrowed of *S. F.* (and which perhaps was one of those *demonstrative Arguments which* Fig. 61. (he saies) *I had not answered*) and then I shall goe along with him to consider what

the importance of these words, *Neither by any other Oath* may be, which may best be discerned by the occasion that induced the Apostle so passionately, and with so much zeale to forbid Swearing.

77. What our Saviours motive was to prohibit Swearing, St. Mat. 5. 34. &c. was declared in the Sermon * I thought sufficiently, to those that would not shut their eyes against the light of Truth, and is more largely insisted on in the 66th. Sect. of this discourse. In short, it was the vitious practice of the people, that being taught by the
- Pha.

Pharisees, for which they are reprehended, *St. Mat. 23. 16.* &c. that some Creature-Oaths were not binding, made a bad use of that ill doctrine, and accustomed themselves to Swear by these (as they deemed them unobliging) Oaths (whereof witnesses beyond acception are already produced) and that on purpose to over-reach those simple soules, whose credulity betrayed them to their Treachery. And I doubt not but that *St. James* had the very same inducement. For he saw the sin *nothing* abated, for we can make it good, that it was noted by the *Romans* as a

peculiar Vice of that Nation many years after St. *James* his death) but the Precept of his Lord altogether neglected, which therefore he thought fit (as Reason was) to re-inforce (which might well be the cause of his vehemency against that crime, which in an high manner tended to the dishonour of God, the breach of Christs command, the scandall of Religion, and the publique disgrace of the Nation) almost in the very same words which the Son of God had used before, which makes it more evident, that he had reference to what Christ had said, and consequent.

quently, that he spoke upon the very same occasion, and intended to forbid no other Swearing than that, which Christ had disallowed before, which was onely those cheating Oaths, not that (which they themselves revered, and cautelously abstained from) by the Name of God. And here I challenge *F. H.* or any concerned therein, to produce any authentick Author that ever objected against their frequent taking of Gods Name in vain, which that they might the better forbear, (which they did as some have observed, even to superstition) the *Pharisees* indulged

indulged unto them the liberty
 of Swearing by Creatures.
 Nor can it be thought that
 St. James, whom though I
 call an *Apostle* (as St. Paul,
Gal. 1. 19. and many of the
 Ancients did before me) yet
 was none of the twelve, but
 onely Bishop of *Jerusalem*,
 should take so much upon
 him, as contrary to the Law
 of God, and the known pra-
 ctice of Christ, and St. Paul,
 (to omit other Reasons) to
 prohibit that Oath which his
 Lord had not forbidden, or
 that he intended by this ex-
 pression, *Neither by any other*
Oath, to disallow any other
 kind of Swearing then what

his

his Master had formerly re-
 proved, or the *Jews* notori-
 ously abused; Christianity
 doubtless is Christs Law, not
St. James's, who therefore
 must not be supposed to adde
 to, detract from, or alter
 ought of what his Lord had
 appointed. His undoubted
 sense thereof in this place is
 this, and no more; My bre-
 thren, you know what our
 common Saviour said as
 touching Oaths, and how
 strictly he forbad you the use
 of them, which the *Pharisees*
 permitted you, to wit, Swear-
 ing by Creatures, and upon
 what account, which com-
 mand of his you have hither-
 to

to too much neglected, if not
 purposely for base ends diso-
 beyed. And therefore I be-
 seech you that henceforth
 you would be so carefully re-
 spective of your duty, and so
 religiously observant of that
 his sacred Precept, that you
 never hereafter *Swear by Hea-*
ven, or Earth, or any other of
 those *Creature-Oaths* which
 you have hitherto used to de-
 ceitfull purposes. So that any
 other Oath, is not absolutely
 any other whatsoever, but
 any other of the like Nature
 as *Heaven and Earth*, any other
 that the *Jews* were wont
 abuse, of which sort that by
 God was not. And this may

stop

not stop their mouthes, that say,
 that St. *James's* Proposition
 is a universall negative, and
 therefore exclusive of all
 manner of Oaths whatsoe-
 ver, and so it is no more law-
 full to Swear by God, than
 by Heaven. For it is not ge-
 nerall, nor prohibitive of
 Swearing by the Name of
 God. For the Apostle neither
 did, nor durst forbid what
 God had commanded, and
 what Christ had not forbid-
 den. For the former would
 have rendred him Atheisti-
 call; the other Anti-Christi-
 an. If therefore our blessed
 Saviour did not abrogate
 Swearing by God, which him-
 selfe

selfe upon occasion used (as I
 have shewed before that he
 did not, nor could, unless he
 had set himselfe in opposition
 to his Heavenly Father) then
 it is certain also, that St. James
 did not, unless any dare say,
 that his Doctrine crossed
 Christs, which could they
 prove, they would turne this
 Epistle out of dores, and not
 suffer it to remain any longer
 in the Catalogue of Canoni-
 call Books. For it were blas-
 phemous to assert, *That Saint*
James, assisted in his Writing
by the Spirit of God, (as is now
generally believed) should dis-
allow what our Lord himselfe
had approved. Whereupon it

is necessary to assert, *That he*
went no further in this matter,
then he had Christ for his pat-
terne. But further, (if we
 would make him speak sense)
 it must be confessed, that he
 did not forbid here all Crea-
 ture Oaths, and namely
 those which the Pharisees
 Taught to be obliging, of
 which kind were these, *By*
the Gold of the Temple, or by
the gift upon the Altar, St. Mat.
 23. 16, 18. if that be true,
 (which *F. H.* affirms, and I
 deny not) that they were all
 forbidden before, and not
 used by the people. And how
 can we conceive, that they
 used these Oaths to their
 frau-

fraudulent purposes any
 more, than that by God,
 when these, according to the
 Doctrine of their Rabbies,
 were as obligatory as that?
 And if they used not them,
 but onely such as ^{they thought} they might
 safely break without Perjury,
 (*such as by heaven, earth, &c.*)
 why should St. James so ze-
 lously prohibit them *above all*
things, unless he took them
 for greater crimes than Mur-
 der, or Adultery, which both
 S. F. and F. H. grant they are
 not? Let then any impartial
 Reader consider, what intol-
 erable non-sense these men
 impose upon the Apostle (or
 rather upon the holy Ghost,
 whose

whose Penman he was) for the upholding of their own credits amongst those well-meaning people they have deluded, and for the maintenance of that fond Paradox they have thus long asserted, and are now ashamed to recant. For according to them, this must be the Paraphrase of his words, *My brethren, I pray you above all things forbear Swearing, I say above all things, not that it is a greater sin then any other, but that you have gotten such a custome thereof. I therefore intreat you earnestly not to Swear any more (as you usually did) by Heaven, Earth, or any other Oath that is by*

B b

God,

God, or the Gold of the Temple,
 or the gift upon the Altar, by
 which Oaths you have seldome,
 or never Sworne. Modest Hea-
 thens would blush to put
 such non-sensicall foppery in-
 to the mouthes of any of
 their Philosophers. The just
 importance of St. James's sen-
 tence is onely this, One thing
 I am to give you an especiall ca-
 veat of, and that is, that hence-
 forth you permit not your selves
 that common custome of Swear-
 ing by Heaven, or any other
 Oath which you account not ob-
 ligatory, which can never be
 used to any good purpose: but
 that in stead thereof, you be care-
 full for the future, that your per-
 for

performances be answerable to your words, that you be not justly condemned by God and Men, for your falshood and consinage. This interpretation of the Apostles words (being liable to no inconveniencies, or objections that I can foresee) will be, I am confident, in the Judgement of all knowing, and impartiall men, much preferable before the other, which is encountered with insuperable difficulties. And I wish that *F.H.* and those of his perswasion, would think themselves to be but men, and therefore such as may be possibly deceived; and then, take what I say into serious

consideration, which if they would doe, I doubt not but God would open their understandings, that they might discern the bright beames of this apparent *Truth*, from which there is nothing that can so much hinder them, as prejudice, and a presumption of their own perfection.

78. The next passage is taken out of *S. F's. Antidote*, and is it may be, one of those *weighty things offered to the Conscience & publique view, which A. S. had seen* (as *F. H. sayes*) *but came not so much as neer to answer. Indeed A. S. had seen it, and thought it unworthy* of

of any answer, hoping that no Reader could be so simple as to be deceived by so silly a Sophisme. And I confess, that had not *F. H.* inserted it into his discourse, it might for me have remained till doomsday, without any Animadversion upon it. And though I should not have wondred to finde such pittifull stufte in *F. Hs.* Pamphlet ; yet I thinke it strange, that such an acute person (as *S. F.* shoves himselfe else where) should think fit to build upon so weake a foundation. It must be a cause desperately ruinous, that requires to be supported by such a bulrush. The Argu-

ment is drawne from *Ecclesiastes* 9. 2. wherein (sayes *F. H.* to Swear at all is made the Character of the wicked. Here the Reader is desired to consider, that this Book is in the Old Testament, and Penned by King *Solomon*, in whose time, to Swear by the Name of God (which Oath alone we assert to be lawfull) was not onely permitted, (and therefore lawfull) but commanded, and therefore upon occasion necessary. And *S. F. F. H.* and all the rest of that fraternity have, and do confess as much, slighting all such Arguments as are managed against them out of the Old Testa-

Testament, as impertinene
 for the prooffe of Swearing,
 which they grant was lawfull
 untill *Christ* forbad it. Where-
 upon it follows, that if *K. So-*
lomon (as *S. F.* argues) made all
 Swearing to be the character
 of the wicked, then he made
 the observance of Gods Laws
 (one of which was Swearing)
 to be the marke of a wicked
 person, which so wise a Prince
 could not possibly do. For if
 it be the token of wicked
 men to keep Gods commands,
 then to break them must be
 the token of the righteous.
 Did ever man that made any
 conscience of speaking *Truth*
 argue in such a manner? One

may suspect, that S. F. was sensible of the folly, or falsehood of this Argument, for before he produces it, he premises a defence thereof, and seeks to ward off that blow that threatned it, saying, *That in that book the spiritualities, and moralities of the everlasting Gospel, and not the ceremonialities of the Law are pointed out*; whereas to go no further than that very verse by him cited, there is in it mention made of *clean, and unclean, and sacrifices*, which I take it (and hope that F. H. will not say, that herein I am mistaken) are expressions of the *Law*, and not of the
 ever-

everlasting Gospel. And though
 F. H. doe taxe me here this
 third time, *That having seen*
some of their books, I have not
answered many weighty mat-
ters, (such perhaps as this
 last) which put into the bal-
 lance of Judgement, will be
 found as light as vanity it
 selfe, I should expect that of
 his courtesie he would pardon
 me in not having wilfully
 wasted those unreturning
 houres, which might be spent
 to better purpose, who upon
 second thoughts may possi-
 bly find Reason to thanke me
 that I have not mentioned
 them, and also to excuse me
 in passing over the rest of this

Para-

Paragraph stuffed after his
 wonted manner with bold
 and groundless dictates, which
 are no other, than so many
 beggings of the question, (we
 whilst he stoutly asserts, but
 not at all endeavours to prove
 his opinion. Yet, that his fa-
 vourable Reader may be out-
 of love with his opponent
 and the Truth too for his
 sake, he tells him, *That without*
 Pag. 73. *ever Christ, or James had said*
A. S. would make them, if
could, to mean as he meant
(that's hard for him to know)
to set their plaine express words
against their mind, (that's sense
parantly untrue:) But he has
 asserted nothing but that which

hath been answered over and
 old over again. If that be so, F.H.
 has bad luck, that when it
 comes to the point can an-
 swer nothing.

but To both these Texts I had 79.
 answered in the Sermon, *That* Serm.
these propositions how univer- S 43.
sally soever exprest, ought not
in equity to be extended beyond
the intention of the Speakers,
but to be limited according to the
subject matter. And there I
 instanced in many other Sen-
 tences of holy Scripture, that
 of necessity were to be ex-
 pounded to a restrained
 sense, and could not be un-
 derstood in the full latitude
 that the words imported, and
 there-

therefore these two Texts may, and ought to be interpreted to such a limited sense, as that they may not be inconsistent with other parts of holy Writ, nor dissimulant to the Analogy of faith. Here F. H. freely grants, That these two Texts ought not to be extended beyond the intention of the Speakers, but to be limited according to the subject matter in regard universall prohibitions, now and then admit of exceptions: But tells us (out of S. F's. Antidote again, 'Tis a happy thing to have a friend at a pinch) That these restrictions are usually in one place or other of the same Testament

where

where they are either expressed,
 or at least manifestly implied by
 him that gave out these generall
 termes, or prohibitions : and so
 (quoth F. H.) are most (it
 seems not all) of these where-
 in A. S. has instanced. Well A.
 S. is willing to gratifie him
 in whatsoever may not pre-
 judice Truth, and will not de-
 ny, but that S. F's. observati-
 on is often found to be true.
 Yet I must needs say also,
 that it failes sometimes. And
 then it is not certain, but it
 may faile here. And that it
 sometimes failes, is certaine
 by the produced instances, to
 two whereof F. H. could not
 possibly apply his Rule ; and
 there-

therefore these two Texts
 may, and ought to be inter-
 preted to such a limited
 sense, as that they may not
 be inconsistent with other
 parts of holy Writ, nor disso-
 nant to the Analogy of faith.
 Here F. H. freely grants, That
 these two Texts ought not to be
 extended beyond the intention of
 the Speakers, but to be limited
 according to the subject matter
 in regard universall prohibitions,
 now and then admit of excep-
 tions: But tells us (out of
 S. F's. Antidote again, 'Tis
 happy thing to have a friend
 at a pinch) That these restric-
 tions are usually in one place
 or other of the same Testament

where

where they are either expressed,
 or at least manifestly implied by
 him that gave out these generall
 termes, or prohibitions : and so
 (quoth F. H.) are most (it
 seems not all) of these where-
 in A. S. has instanced. Well A.
 S. is willing to gratifie him
 in whatsoever may not pre-
 judice Truth, and will not de-
 ny, but that S. F's. observati-
 on is often found to be true.
 Yet I must needs say also,
 that it failes sometimes. And
 then it is not certain, but it
 may faile here. And that it
 sometimes failes, is certaine
 by the produced instances, to
 two whereof F. H. could not
 possibly apply his Rule ; and
 there-

therefore does wisely not to attempt it. The first of them is, that of *St. Marke* 1. 5. whereof he can finde no limitation in all the New Testament. And there the observation failes. The other is that of *St. Luke* 2. 1. which he names indeed (I know not to what end, unless he would have the Reader think, that to name it, were to answer it) and so in silence passes it by. So here he is at a loss again, and can get no relief, in all the New Testament. Whereupon we may conclude, that this Rule, (which 'tis like *S. F.* invented as a shift to serve his turne at that time;

to time ; and yet was so modest
 as not to profess it *universal-*
 ly, but *usually* true, intima-
 ting that it tailed ^{now} and then)
 sometimes holds, and some-
 times failes, and so is altoge-
 ther useless as to the decision
 of our difference, though col-
 lation of Scriptures cannot
 be denied to be a fit expedi-
 ent for the interpretation
 thereof. Now then, as it
 might well be thought un-
 reasonable, to say that all the
 sick, blind, lame, decrepit,
 and bedrid people of that
 Nation went to heare the
 Baptist Preach, though the
 exprefs words of the Evan-
 gelist be, *There went out unto*
him

him all the Land of Judea,
 (there being no Text producible to restrain the universality of that unlimited proposition) in regard it is so repugnant to Reason ; so it were no less inconcludent to say, that Christ forbid all Swearing whatsoever, by saying, *Swear not at all*, because that Tenet is repugnant to many Reasons, and those divine, and such as are fetched from Scripture. It is therefore sound Reason bottom'd on Scripture (taking into consideration the context, scope, and intention of the Author) that will be our best guide in the discovery of the true sense,

sen
 of
 tha
 for
 Sw
 the
 Tex
 St.
 be
 and
 the
 but
 give
 ble,
 lets
 wha
 Y
 H.
 two
 add

sense, and full importance of any difficult sentence. And that in this case, is altogether for the lawfulness of some Swearing, for the which (and the understanding of these Texts out of *St. Matthew*, and *St. James* accordingly) there be many Reasons producible, and none for the contrary, as the observant Reader cannot but discern, if he please to give himselfe so much trouble, as to compare the Pamphlets of *S. F.* or *F. H.* with what I have now written.

Yet notwithstanding *F. 80:*
H. could reply nothing to two of mine instances, he has added more out of *S. F's. An-*

idne, to let us see how well he is versed therein (for other end I cannot discern, unless it be to swell his book) and to them he has answers provided, which is as though he should say, *Though I cannot answer A. Ss. Objections, yet I can object somewhat els more then he has done, and thereto I can answer.* However, he cannot grant that these two Texts (of St. Matthew, and St. James)

Fig. 79. *admit of any exceptions, or restrictions, as A. S. would interpret them. His Reason is, because this universall prohibition, Swear not at all, cannot in equity be taken, and limited in that sense, nor with that restriction*

tion, which A. S. puts upon it, (though A. S. proved, that it ought to be so limited by twelve unanswered Reasons) for that sense would make it short of the subject matter, where all Swearing is forbidden as well as any. This Reason takes for prooffe the matter in question. The doubt is, whether all Swearing was forbidden by Christ, or no? A. S. is for the negative, shewing by twelve Arguments, that that command was to be understood in a limited sense. No (quoth F. H.) that it is not, for then, all Swearing would not be forbidden, as though that were

to be granted an absurdity,
*which A. S. had proved to be
 Truth, or as though all limita-
 tions were not restrictive.* A
 more vain, and childish dis-
 course I think cannot be in-
 Cap. 21.] vented. St. Luke sayes, *That
 there went out a Decree from
 Cæsar Augustus, that all the
 World should be taxed.* I proved
 § 43. in the Sermon, that that Text
 was not to be expounded
*simply of all the World; but
 onely of that part of the World
 that was as then under his Do-
 minion.* And no man in his
 wits can think otherwise. For
 who would say, or imagine,
 That *Augustus*, a wise Prince
 would send his commands to
 those

those that were not his Subjects, and therefore would not obey him ? Or to what end should he number them, over whom he had no Authority ? Or why should he send his Decrees for taxing all the Inhabitants of those places that were not inhabited ? And such then, and still are many Islands in the World. Or how could he send to *America*, and those vast Regions therein contained, which were utterly unknowne to him, and all his people, and not discovered till many ages after ? And yet they were then in the world, as well as they are now. This Argument,

ment, though it be not Scripture, or of Divine Authority, is notwithstanding sufficient (and *F. H.* denies it not) without any Text of the New Testament to corroborate it (which is a proof sufficient, that *S. F's.* fore-mentioned Rule, that if universall Propositions are to be limited, those restrictions are to be found in the same Testament, is not universally true) to interpret the word *World* onely of the *Roman Empire*. But suppose some man should pretend to be of a contrary opinion, and say, as *F. H.* does here, *The generall terme World cannot in equity*

ty

ty be limited in that sense, which
 A. S. puts upon it, for that would
 make it short of the Subject mat-
 ter, because the World is ex-
 pressly named, and not any
 part of the World, were not
 that answer ridiculous, where
 the matter in debate is taken
 for prooffe? And is not *F. H.*
 reasoning directly parallell
 thereto?

But an other Reason *F. H.* 81.
 addes out of his old friend
S. F's. Antidote (whereto he is
 so much beholden) and that
 is, because there is not onely
 no restriction expressed, but a
 fuller amplification added by an
 enumeration of such particulars
 as are exclusive of all kind of

Oaths : And beside, had *Christ* intended any exception here (as he easily might so) he would have express'd it, as he did immediately above in the case of divorce. To the former, I refer it to the Judgement of all the world, whether the enumeration of foure particulars (for there are no more recited) be an amplification of a generall Prohibition, or no? For example, Thou shalt never Swear at all upon any occasion, either by God, or any thing els: Thus *Christ* meant, if we may credit *F. H.* And if that be true, we must needs yield it to be an universall prohibition of all Oaths. But
did

did he make a *fuller amplification thereof*, when he said, *Thou shalt never swear, either by Heaven, or by Earth, or by Jerusalem, or by thy Head?* I say, and so must all men that would speak sense, that this is so far from being an *amplification* of those generall termes, *Swear not at all*, that it is a plain and expresse restriction thereof. *F. H.* had more prudently holden his peace, than by pointing to a pretended amplification, where none was, have occasioned me to take notice of a limitation. As to the other, I onely reply, that it had been vain for our Saviour, when he
 forbade

forbad all fraudulent Swearing by Creatures, which was common amongst the Jews, to have excepted Swearing by God, who is no Creature, and by whom they did not use to Swear fraudulently. A piece of sense much like to this: There is never a Colledge in *Cambridge* infected, except *A. B's.* house which belongs to a private man, and is no Colledge; or we have not an University in *England* besides *Cambridge*, and *Oxford*, except *Edenburgh* which is in *Scotland*. And whereas *F. H.* grounding upon *S. F's.* words sayes, *That Christ addes that which strengthens beyond all exception*

wear-ception the universality of his
 a wa-prohibition --- and after men-
 Jew, tioning our Saviours words,
 ring But I say unto you, Swear not
 ure, at all, neither by Heaven, nor
 not Earth, nor Jerusalem, nor thy
 y. A Head, he tells us, That is ma-
 e to nifestly an exclusive prohibition
 Col- of all Oaths, without exception,
 ed, or restriction, or limitation. If
 ich he speake what he really
 nd thinks, I doe much pittie his
 ve stupidity, but wonder at his
 nd boldness, that dares so confi-
 ed, dently avouch what (at best)
 in he does not understand, and
 H. what indeed will certainly
 ds appear to any person of com-
 at mon apprehension notorious-
 ly false. For, is the forbid-
 ding

ding to Swear at all by Heaven, Earth, Jerusalem, or the Head, *manifestly an exclusive prohibition of all Oaths*; the he that Swears by his Hand, Foot, Temple, &c. Swears not at all, for my Hand is neither the Heaven, nor the Earth, nor Jerusalem, nor my Head. And further it would follow that besides these foure, there were no other objects (Creatures, or Creator) in the world to Swear by. Hence may all men perceive that what he professes to be manifestly true, is manifestly false.

82. I had said in the Sermon
 § 43. That vain, and false Oaths by God, even by the acknowledge-

ment

ment of the Pharisees them-
 selves were sufficiently forbid-
 den before, and so there was no
 need either for Christ, or Saint
 James to speak of them, or for-
 bid them again. This Conces-
 sion (sayes F. H.) is still mat-
 ter of Argument on our part,
 that some Oaths were prohibi-
 ted by Christ and James, which Pap. 76.
 were not prohibited before, and
 of which there was necessity for
 them to speak. I grant that
 there was necessity for them
 to speak what they did speak,
 or I dare not think that they
 spoke any thing unnecessari-
 y; and yet I cannot grant,
 that either the Law was im-
 perfect, or that they, to sup-
 ply

ply the defects thereof, gave
 other Morall Precepts, than
 what formerly had been deli-
 vered. But the necessity of
 their Prohibitions of Swear-
 ing did arise not out of any
 defect of the Law, as though
 what they forbad had not
 been forbidden before; but
 out of the peoples non-obi-
 servance, and sinfull neglect
 of what had been comman-
 ded, being much addicted to
 Swear rashly, and falsly (not
 by God, and therefore there
 was ^{no} need to re-inforce the
 disuse of that Oath but) by
 Creatures, *as Heaven, Earth,*
&c. so that in respect of that
 sinfull custome, both the holy

Jesús,

gave *Jesus*, and his Apostle *James*,
 han judged it expedient to forbid
 deli- severely such Creature-swearing
 y of ing; and so this makes no-
 ear- thing at all to *F. Hs.* advan-
 any tage.

ugh But I had said in the Ser- 83.
 not mon, *Here the grand Objection* sc. 44.
 but falls of it selfe, which is, *Either*
 obi- all kind of Swearing is here
 led forbidden; or els *Christ*, not-
 an- withstanding his words, *But I*
 to say unto you, forbade nothing
 not which was not forbidden before,
 ere which is utterly improbable.
 the This was the objection which
 by here in its place *F. H.* as for-
 th, merly he had prolixly done, Pag 64.
 nat (the answer whereto, to avoid
 oly idle repetitions, I deferred
 till

till now) seeks to support that it fall not. By the way, let me tell the Reader, that these words of mine, *Which is utterly improbable*, (relating to that, that our Saviour should forbid nothing) are part of the Objection; my words indeed, but not layd down as mine own Opinion, but in the person of the Objectors; one of whose maine Principles it is, that this our Lords expression, *But I say unto you*, was set in opposition not onely to the Pharisaicall mis-interpretations, but even to the Law in selfe. Whereupon I guess, that *F. H.* did look upon these Words,
[Which

[which is utterly improbable]
 as my Concession, (a matter
 which I never thought) by
 his Printing it in a diverse
 character. To prevent which
 strange mistake in others (for
 I have all along professed the
 contrary, and here set it
 down, with the Objection, to
 give it as much force as could
 be) I thought good to de-
 clare thus much; for had I
 granted that, the Objection
 I confess had stood in its full
 force. I added further in my
 Sermon the Reason of the
 Objection, (that I might lend
 it all possible strength, and
 so might not be accused of
 partiality) which was, *That*

Did

God

God had formerly prohibited all
 false, and vain Oaths, and all
 Swearing by Creatures. And
 that indeed I really granted,
 and gave a briefe, but satisfactori
 answer, That the Phari-
 sees had taught the people other-
 wise, and that under a religious
 pretence of a greater reverence
 to Gods Name, whereby the
 practice of that misled Nati-
 on, became widely distant
 from the Commandment. Both
 which being necessary to be
 reformed, were reprov'd by
 these words of our Saviour,
 But I say unto you, Swear not
 at all, which were not spoken in
 any opposition to Gods Law, but
 to the false and wicked glosses
 of

of those blinde Guides, and the
 lewd deportment of the people.
 Whereto F. H. answers to
 this effect, That if Creature-
 Oaths were (as A. S. grants)
 formerly forbidden by God,
 and if Heaven, Earth, &c. be
 Creatures, and if Christ for-
 bad nought els, then the Ob-
 jection stands unanswerable.
 For either Christ did prohibit
 those Oaths which the Law
 allowed, or els he forbade
 none but what the Law had
 forbidden already. The Ob-
 jection, and Answer he re-
 peats again in many words,
 much to the same purpose, to
 which I have no tentation to
 reply, *because* they are ground-

pag. 77.

ed upon a false supposition
 borrowed from the Papists,
 (which I have alwayes deni-
 ed, and neither *F. H. S. F.* nor
 any other of them at all
 proved) that is, That Christ
 forbad more than what was
 forbidden in the Law, which
 he never did. Onely I cannot
 but take notice of a passage
 (and I shall doe no more than
 take notice of it) and that is,
 That *F. H.* will rather fall
 out with himselfe, than agree
 with *A. S.* For whereas I had
 proposed their maine Obje-
 ction in these words, *Either*
all kind of Swearing is here for-
bidden, or els Christ forbad no-
thing which was not forbidden
before,

before, which is utterly improbable, (which words I spoke, as objecting, not asserting mine owne Opinion, being that it is so far from improbability, that it is a certaine Truth, that our Saviour forbade nothing, which God formerly had *not disallowed*.) Nay (sayes *E. H.*) but it is more probable than any thing *A. S.* has yet offered : Where he either speaks he knows not what ; or els he fully complies with me against himselfe, and so has a hand in the subversion of this maine, and grand Objection of his own party.

I shall not trace him (and 48.

D d 3

'its

'its a favour I doe not) where
 he ceases to be Argumenta-
 tive, and in querulous Lan-
 guage casts scandalous impu-
 tations upon the Govern-
 ment (which in private I shall
 make appeare to him, or any
 of his friends) least he take a
 new occasion to asperse me,
 (as he has often in his Pam-
 phlet causelessly done) that
 I have *added affliction to their*
bonds, and made their wound
wider, whereas my purpose
 was quite the contrary, to
 enforme, and convert them
 (if possible) to the Truth,
 that conforming thereto, and
 renouncing their Errors (for
 which I yet pray, and hope
 that

here that God in mercy at length
 will heare me) they might
 be freed from all mulcts, and
 penalties, whereto otherwise
 by the Laws of the Nation
 they are subjected. And
 though for this my Christian
 intent, F. H. has all along
 traduced my good meaning,
 though I must confess not
 with that *scurrility*, where-
 with S. F. has bespattered
 the Reverend Bishop Gauden,
 yet with undeserved, and un-
 civill reproaches (as envi-
 ously labouring that none of
 his friends should receive
 that benefit by me, which
 himselfe refused) yet that
 bad requitall of my good af.

sections towards them (many of whom I take to be very well meaning, though pitifully seduced persons) has not diverted me from taking this second pains to undeceive them, and bring them, through Gods blessing, into the Truth again, from which the most of them have blindly, but, I think, not wilfully erred. And I shall think any labour well bestowed, if thereby one lost sheep may be brought back into Christs fold, the Church of God.

85. For *E.Hs.* invectives against vain, and frequent Swearing, and perjuries, I am sorry that there is so just a ground for them,

any them, and doe as much abhorre them, as he, or any other, and would use all just endeavours for the abolishment of so reigning a vice: but, *I dare not doe ill, that good may come thereof*; nor for the suppression of these two common impieties, raise, or countenance a Schisme, pervert our Saviours meaning, or teach a doctrine which my Conscience, enlightned by Gods Word, and Divine Reason testifies to be false, that all Oaths whatsoever are absolutely unlawfull.

To my conclusion, *Sest 45. 86.* where I said, *Now I have done,* and *I feare it is more then time*

Pag. 80.

to have done with the exposition
of these words : he replies, Its
more then time indeed to have
done, to pervert Christs plaine
Doctrine with his imaginary
exposition. These are, it seems,
the flowers, and figures of F.
H. Rhetorique, which whe-
ther he make use of for
want of better Arguments ;
or whether thereby he seek
to beget in the Reader a dis-
affection to my Person, or an
aversness to the Truth by me
asserted (which may proba-
bly tend to the advantage of
his Cause) I shall not deter-
mine, but leave it to the im-
partiall peruser of what we
both have written (whose in-
terest

sition interest it is neither to have
 s, Its regard to him, or me, but to
 have the saving Truth of God, to
 laine judge whether *I have perver-*
 nary ed, or confirmed Christs Do-
 ms,ctrine; or whether mine expo-
 F. sitions be solid, or (as he is
 he pleased to terme them) ima-
 for ginary. But I cannot omit to
 ts take notice of his next pas-
 eek sage, wherein he exceeds
 lif- himselfe in boldness, taking
 an upon him to be a Prophet,
 me telling the World with that
 pa- confidence, as though he had
 of received a Revelation from
 cr- Heaven, *That A. Ss. seeming*
 n- *Vindication* (meaning my Ser-
 ve mon) *will in the day of the*
 n- *Lord, when the secrets of all*
 st *hearts*

hearts shall be manifest by Jesus
 Christ, when the book of Con-
 science shall be opened, be found
 to be in reall opposition unto
 Christ, and his reward will be
 according to his works, who hat-
 by his work strengthened the
 hand of evill doers, and perse-
 cutors, to the adding affliction to
 affliction upon the Righteous.—
 Thus F.H. with *à paulò ma-
 jora canamus*, in an higher
 straine than ordinary ; but
 be not afraid who ever you
 are that cast your eyes upon
 these pages ; but see what a
 true Prophet, or rather what
 the Lord by him spoke con-
 cerning such Prophets, Jer.
 14. 14. I would gladly have
 F.H.

F.H. to tell us how he comes
 to know, what he sayes shall
 be. I dare say, God never
 told him so, for he never
 speaks contrary to his writ-
 ten Word. And I am sure he
 never found it in Scripture,
 for it is not there, the current
 thereof running in a contrary
 streame. Whence then had
 he it? from his own imagina-
 tion, or from the suggestion
 of the enemy of Truth? Can
 either of these entitle him to
 the Spirit of Prophecie, or
 warrant such an Usurpation
 upon *his* Prerogative to
 whom all Judgement is com-
 mitted? I wonder that he was
 not afraid, of that minatory
 pro^s

prohibition, *St. Mat. 7. 1.* I doubt not but the wisest of
 his friends, and all such as are the
 owners of moderation, and *secr*
 truly feare God, will be to a
 ashamed of this presumption, wh
 and at least in this particular dan
 desert their Teacher. And I det
 verely believe that what he Qu
 ignorantly, or insolently says, wh
 will be *found in reall opposition* dic
unto Christ (when once his no
 cloudy cavills are dispersed, sel
 and the Truth shines in 'its oth
 own lustre) will be clearly ho
 discovered to be perfectly of
 conformable to the minde of he
 God. As to the dreadfull, bl
 and condemnatory sentence di
 pronounced against *A. S.* fa
 which

1. which must be according to his
 best works, (that is, strengthening
 as are the hand of evil doers, and per-
 secutors, to the adding affliction
 to affliction upon the Righteous,
 which doubtless is a very
 damnable worke.) I should
 desire to be resolved in this
 Question, whether F.H. knew
 what he said was true, or he
 did not know it? If he did
 not know it for Truth him-
 selfe, he should not have told
 others. If he did, I wonder
 how he came to be informed
 of so misterious a secret. Has
 he perused the Stoique Ta-
 bles of necessity, and therein
 discerned the unalterable
 fate that must inevitably fall
 upon

upon A. S? Or has he been
 admitted Privy Counsellour to
 Heaven? Or is he that Lambe
 mentioned in the *Apocalyps*,
Rev. 5. 1. *that onely is worthy to open the*
Seals, and unclaspe the book
of Eternity, that is holden in
his right hand that sits on the
Throne? Or what spectacles
 has he gotten, to reade the
 dim, and unknown characters
 of destiny? Was the Preaching
 of that Sermon the sin against
 the holy Ghost, and so un-
 pardonable, that by no Re-
 pentance, or retraction of
 error it could be expiated?
 Or is A. S. a Person incapable
 of information, or F. Hs.
 Pamphlet so weak, and dull,

is not to hold out the light
of so plaine a Truth, as he
would have it, to those that
have the eyes of their atten-
tion open to receive it ? Or
if so, cannot God Almighty
reveale his Truth to such as
are in errour, nay even to *A.*
S. if it be his good pleasure ?
Till *F. H.* have answered
these Questions, *A. S.* will
look upon this his no less un-
grounded, than uncharitable
censure, as a saucy intrusion,
or an insolent Usurpation up-
on the Divine Prerogatives,
and as a bug-bear to affright
his deceived friends, that
they may not dare to consi-
der seriously, what so damned

E e

and

and accursed creature as *A.S.* like
holds forth unto them, but the
rely on what he has taught th
them, though the contrary ler
Truth be never so appatent, inc
least they fall also into the to
like condemnation. pu

87. *F. H.* seems to be in a the
great jealousie that his he
friends will forsake him, if dis
once they come to the know. on
ledge of the Truth (which rise
now, by Gods blessing, may per
easily be discerned by all by
those that are impartiall all
seekers of it, and are endued an
with so much humility, as to ha
submit their own fancies to on
Gods Word) and therefore an
if he cannot terrifie them of
like

A. S. like Children from the search
 thereof by his skare-crow
 threatnings, he is resolved at
 length (for he will leave no
 indirect means unattempted)
 to cheat them prettily, and
 put an handsome trick upon
 them, and this is it. If (sayes
 he) the Righteousness of Christs
 disciples be to exceed the righte-
 ousness of the Scribes and Pha- Pag. 81.
 risees, and they condemned
 perjury, and all false Swearing
 by God, and the Law condemned
 all false Oaths, and vain Oaths,
 and Oaths by Creatures, as A. S.
 hath granted; then the righte-
 ousness of the Disciples is to be
 an other, then the righteousness
 of the Law, &c. He should
 Ec 2 have

have said, the Righteousness
of the Pharisees (not of the
Law) and then he had argu-
ed well, but that would not
have made for his purpose;
and therefore he slyly leaves
out the word *Pharisees*, (that
he should have used) and
substitutes in stead thereof
the word *Law*, that ought
not by the Rules of reason-
ing to have been inserted,
being altogether impertin-
ent to the Argument. I gra-
think there be few so weak-
sighted, as not to look
through so simple a fallacy.
To help the meanest Judge.
ment, put the word *Gospel* in
stead of the word *Law*, the

nes proposition will be as true,
 the and the consequence will ap-
 argu-peare (as it is) notoriously
 not false. Reade it then thus. If
 ose; the righteousness of Christs
 ave; Disciples be to exceed the
 that righteousness of the *Scribes*
 and *Pharisees*, and they con-
 reof demned perjury, and all false
 ight Swearing by God, and the
 also Gospel condemned all false
 ted, Oaths, and vain Oaths, and
 rti- Oaths by Creatures, as *F. H.*
 lgrants, then the righteous-
 ak-ness of the *Disciples* is to be an
 ook other than the righteousness
 cy, of the Gospel. Now what wil,
 ge. or can *F. H.* say to this? Is this
 in manner of reasoning good, or
 be is it not good? If it be not

Ec 3 good,

good, why did *F. H.* use it to delude his friends ? If it be good, then the Gospel as well as the Law is evacuated, and holy men are to seek for some other righteousness beyond that of the Gospel, or els they cannot enter into the Kingdom of Heaven, as our Saviour has expressly declared concerning that of the *Scribes and Pharisees*, *St. Mat.* 5. 20. which was the ground of *F. H.*'s Argument.

88. Which I perceive, he intended for an answer to what I had said in mine Application, wherein I told mine Auditors, That though I had vindicated Oaths to be law-
full,

it to full, yet that was to be un-
 derstood onely of *necessary*,
 and *just Oaths*, and so dehor-
 ted them from perjury, be-
 cause they would fall be-
 low the Righteousness of
Scribes, and *Pharisees* (who
 forbade the people to Swear
 falsely by God) which unless
 they exceeded, *they could not*
enter into the Kingdom of Hea-
ven. This passage being so
 innocent, and in a matter not
 controverted, could not I
 thought merit the censure of
 any man whatsoever. But so
 quarrelsome is *F. H.* that he
 will needs confute that,
 wherein both he, and I agree;
 and so unhappy am I, that I

Page 61.

not escape his *ferula*, even when I speak to his sense, as here, from my dehortation from false Swearing, he will rather than be silent, argue impertinently against all Swearing.

89. To restrain common, and needless Swearing (against which vice *F.H.* himselfe passionately declaims) I disallowed all Oaths, but such as were *necessary, and just* : To which he replies, *That there is none necessary amongst Christs true Disciples, and the Righteous.* By which titles (*Christs true Disciples*) he meanes, I suppose, some of his own persuasion ; but whether all of them,

them, and whether of any
 other professions, I cannot
 tell; 'twere well he would
 resolve us. And I know as
 little, whether he hold that
 the Apostles, and Evangelists
 were of that number. For it
 seems, he does not think fit
 to be their voucher, general-
 ly calling them by their
 names, *Marke, Luke, John,*
Peter, James, not vouchsafe-
 ing them the honour of
 Saints, which is usually affor-
 ded them. But whosoever he
 meanes by his *Righteous,* or
Christs true Disciples, amongst
 whom no Oaths are necessa-
 ry, he has failed in one parti-
 cular (which renders his
 speech

speech insignificant) and that is, That he has layd down no characteristicall marke, or note of discrimination, whereby the Magistrate, or any other, may infallibly distinguish these righteous men from hypocrites. And till that be done, I know not what use may be made of *F. Hs.* doctrine, *That Oaths are unnecessary amongst Christs true Disciples*, which I fully would consent to, provided we had any certain meanes whereby we might assuredly discern who are such, & who are not. Let *F. H.* then consider hereof, and tell us no more, *That true Christians may well be credited*

*dited upon their bare affirmati-
on, (for thereof I doe not at
all doubt, nor I thinke any
man els that knows what it
is to be a Christian, and so
such discourses are idle, and
useless;) but if he would
make his advice practicable,
he must by some meanes so
descipher those sons of Truth,
whose immunity, and exem-
ption from Swearing he so
much desires, that hypocrites
may not enjoy equall privi-
ledges with the other, for
that would tend to the sub-
version of Truth and Justice.*

I proceeded, to give my 90.
Hearers a Caveat against
Swearing by Creatures in
their

their ordinary communicati-
 on, and informed them, that
 when there was a necessity of
 Swearing, no other Oath was
lawfull, but that, by the living
 God: And that I did out of
Jer. 4. 2. adding in a Paren-
 thesis, after these words of
 that Text, *And thou shalt*
Swear, no more but this, *here*
is your warrant for Swearing,
which thence appears to be not
only lawfull, but in some cases
necessary, because commanded.
 To this F. H. replies, *That*
this is pittifull prooffe, and war-
rant for Christians to Swear un-
der the Gospel. But he might
 have had that ingenuity to
 have considered, that I had
 then

then done with the Argumentative part, and had already proved the *lawfulness* of just Oaths, and vindicated the due use of them amongst Christians by many Arguments, whereto I know, that neither he hath, nor any other can give any satisfactory answer. And to such persons as had been prepared thereby to believe the *Truth*, this Text was warrant enough, notwithstanding any thing that he can object against it: though I confess it may seem (as he calls it) a pittifull prooffe, as not alone enough to convince them that have imbibed such uncouth

couth fancies as these, That
 the *Morall Law* of God is
 imperfect : That God the
 Son forbad what had been
 commanded by God the Fa-
 ther : That Swearing is a
 part of the Ceremonial Law,
 and consequently continued
 in force till Christs death,
 (till when it was lawfull)
 and then it was abolished ;
 and yet notwithstanding, it
 was forbidden by Christ be-
 fore his death ; after which, it
 was utterly unlawfull ; so
 that it was both lawfull, and
 unlawfull at one and the
 same time. Such pittifull
 paradoxes *F. H.* commends
 to his friends, who he had ra-
 ther

ther (it seems) should sacrifice to these idols of his own imagination, than that they forsaking such portentous opinions, should imbrace the Truth. I beseech God in his good time to open both his eyes, and theirs.

And here I come to F. H^s. 91^o conclusion, wherein I shall fully close with him, and refer (as he does) *all that both he, and I have said to the Judgement of the Lord, and to the consideration of intelligent, and conscientious Readers, whom I desire to deposit all prejudice, favour, and disfavour to either cause, or party, and to have^{no} personall*

nall respects either to **F. H.** an
 or to my selfe. For assured- in
 ly, it will not be either of ou
 our interests at the last day, pa
 to have by our Tongues, or or
 Pens, lead away numbers of wo
 those people into errour, for be
 whom our deare Saviour was th
 content to shed his most pre- lo
 tious blood. And therefore re
 I earnestly request you, who- rel
 soever shall happen to cast ma
 your eyes upon these Papers, gr
 that you Reade them with sha
 deep consideration, and com- Re
 pare impartially what is layd yo
 downe on both sides. It con- be
 cernes you more, both in re- it i
 gard of the comfort of a yo
 good Conscience in this life, say
 and

H. and of everlasting happiness
 d. in the life to come, to finde
 of out the Truth, than to be
 y, parties either of the one side,
 or or the other. Wherefore I
 of would not that you should
 for believe me any further, ei-
 as ther in regard of my former
 re-loyall, and constant adhe-
 re-rence to my Principles, or in
 re- respect of wisdom, or hu-
 no-mane Learning, (which I
 rs, grant to be meane) than you
 ich shall finde the evidence of
 m-Reason, and Truth to guide
 yd you. Believe not any thing
 on-because I say it, but because
 re-it is true; neither, I beseech
 a you, reject any thing which I
 ife, say, either out of disaffection
 nd

F

to

to my Person, or out of prejudice to the Cause I maintaine, or out of your respect to the supposed worth, or holiness of any that are contrary minded, or out of any worldly end whatsoever, untill you have duely weighed it, and found it erroneous. On the contrary, let not your good opinion of *S. F. F. H.* or any other, either in respect of their knowledge, zeale, good meaning, sufferings, or any other like consideration, beget in you this conceit, that they are more than men; and if they be not, they may be mistaken: and therefore swallow not unadvisedly what

what ever they say, untill
 you finde it to be true, and
 then in the name of God em-
 brace it : but if you discover
 it to be false, as you love your
 soules, *renounce* it. And *though*
 you have formerly believed,
 and professed it ; yet be not
 ashamed to retract an errour.
 'Tis the *greatest victory to
 conquer our selves, and the
 greatest glory to submit to
Truth. And let me tell you
 seriously, as in the presence
 of God, that knows my
 heart; that I have studied
 this point many years, not
 ayming (I bless the Divine
 goodness) at any other end,
 but the finding out, and

clearing the *Truth*, and have;
 I doubt not, found it (having
 had more advantages thereto
 than some others) by Gods
 gracious assistance; and this
 is it that I here declare unto
 you. Be serious then I pray in
 the perusall of this Treatise,
 till you fully understand it;
 and if through the blessing of
 the most High, you discern
 herein the *Truth*, be neither
 averse, nor ashamed to ac-
 knowledge it, not for my
 sake, but your own. Seek
 for it diligently, and in sim-
 plicity of heart, that you may
 finde it, and thereby rest to
 your soules, which the Lord in
 mercy vouchsafe to grant.

And

And yet F. H. has not 92.
 done : For (he sayes) he cannot but minde the Reader, that A. S. has had certaine books of the dissenters, in which are weighty things about this particular of Swearing, which he hath not answered at all, as to their Arguments, onely carped here and there at a word, which is not of great moment : adding, That though it was not possible to answer all things in so short a discourse as a Sermon; yet he might have done it in his Additionalls, or Annotations. F. H. may be suspected to surmise, that his Readers are very oblivious, that need be so often reminded of the same mat-

ter. This is the fourth time that he hath harped upon this string, besides a good large hint that he gave thereof in his Epistle to the Reader. In answer whereto, I grant that I have read over all these Tracts by him here mentioned, and some others besides, as *James Picton's* just Plea against Swearing, and *Supplementum sublatum*, by *Rich : Hubberthorne* and *Sam: Fisber*, in answer to *Mr. Tombes* about Swearing : and some Papers in Writing of *John Wigans*, delivered to Judge *Twisden*, 1664. and another *Anonymous* Manuscript, and one of *George Bishops* of *Bristol*,

stol, and a short one of *Peter Hardcastle's*, besides many private Letters from severall persons. So diligent have I been to enforme my selfe of what ever could be said for the maintenance of that Tenent, that I might not through rashness, or ignorance, wrong either them, or the *Truth*. And here I must seriously profess, that what ever I found that in my Judgement deserved an answer, or might in the least move any rationall man to dissent from, or doubt of the *Truth* of what I had delivered in my Sermon, I replied to it in some marginall An-

notation. But F. H. is of a differing Judgement, and therefore whatsoever he has since produced out of them in his book, I have here answered; and besides, for the most part showed him, how weak those Arguments were, that he supposed were *weighty*, and of *great moment*. But this I look upon, but as a colour to varnish over a ruinous cause, that in case I should take the pains to answer his book; yet his credulous friends should be kept up in a fool's paradise, as thinking there were other weighty matters, whereto I had not replied, and so all refutation would

would be vain, or impossible.
 For though I had replied
 fully to *F. H.* yet possibly
 there might be somewhat in
 some other Writer which I
 had not observed. You may
 perceive herein some subtile
 dealing; but I referr it to the
 Judgement of any of his fa-
 vourers, whether *F. H.* may
 in reason be thought to have
 left out any materiall passage
 that might assist his Cause,
 which he could finde in these
 books, when he has borrow-
 ed so much out of *S. F.*s. wri-
 tings (and that often when
 he does not so much as men-
 tion his name) which has bin
 found little advantageous to
 him.

And

25.

And here *H. F.* brings his
 Army into view, and presents
 us with a Muster-roll of his
 forces: The first whereof is
 the Answer to Bishop Gauden,
 by that faithfull servant of God
 (as he termes him) *Sam: Fi-*
sher, (he might have called
 him another *Paul*, for they
 both reviled the High Priest,
 but with this difference, that
 the *Apostle* did it by mistake,
 but the other upon designe.)
 And the next is his *Antidote*.
 The third is *Isaac Pennington's*
 book, whereof he gives us a
Summary of severall heads, all
 which (he sayes) *A. S.* hath
 passed over, and hath not answe-
 red, which proposition might
 be

his be well retorted. For I could
 truly say, all which *F. H.*
 hath passed over (as not much
 conducing to his purpose) and
 hath not urged : and why
 should *A.S.* answer what was
 not objected ? Then follows
John Crook's book, the Title
 whereof is not (as he has it)
The Case of Swearing at all dis-
cussed ; But Sixteen Reasons,
&c. why diverse true Christi-
ans called Quakers refuse to
Swear at all. Thus he puts his
 friends upon a vain enquiry,
 and perhaps he would never
 have them to find it, because
 then they would alwayes be
 in expectation of further sa-
 tisfaction (as he puts them
 in

in hope) if (as he sayes, and may well suspect) *they be unsatisfied in what hath been said already. For these things A. S. hath not answered.* Indeed A. S. did neither answer them in his Sermon, nor in this vindication of it. Not in his Sermon, for why should he there digress to impertinencies? Not here, because F. H. alledged nothing out of them, nor 'its like could. For, can we imagine that he would so far betray his Cause, as not to mention in defence of it, *those great and weighty things, which (as he tells us) are worthy of the serious consideration of all?* Or can we think that

he

he would weed his Authors,
 and onely make use of such
 light Arguments out of
 them, as might easily be re-
 futed, and leave untouched
 those solid Reasons that
 would have been satisfactory
 to his friends ; and then, to
 make his *Reader* amends, send
 him in quest after a mis-na-
 med book, that is no where
 to be found ? Indeed I have
 some reasons to suspect, that
 F. H. himselfe did never see
John Crooks sheet of paper, for
 it is no more. In his next, I
 desire he would deale inge-
 niously, and tell us whether
 he have seen it, or no ; and if
 he have not, how he comes to
 know

know that it contains such
weighty matters. John Crook
 himselfe is much more mo-
 dest; for in a Paper which I
 have under his own hand,
 concerning his sixteen Rea-
 sons, he sayes, *That some of*
them tend to prove the unlaw-
fulness of all Swearing, as espe-
cially the first and fiftenth,
(both which are grounded
upon the Text, St. Mat. 5. 34.
which I have here fully dis-
cussed) Some, more particularly
relating to the Oath of Allegi-
ance: And others tending not al-
together so much to prove the
untawfulness, as the uselessness
of Oaths, &c. which being ve-
ry true, (though not answe-
 rable

chable to what the Title Page
 held out) let *F. H.* or any of
 his friends judge upon second
 thoughts, whether I had any
 reason to answer things so
 extrinsecall to my purpose;
 which was not to discourse of
 the *usefulness*, but of the *law-*
fulness of just Oaths in gene-
 rall, without any reflection
 upon that of *Allegiance* in par-
 ticular. But besides, *F. Hs.*
 prophetique spirit here failes
 him. For indeed, I have an-
 swered those Tracts of *Isaac*
Pennington, and *John Crook*,
 and sent those answers to the
 parties themselves in writing,
 (not thinking them *tanti*, as
 to trouble the World with
 them;

them ; though if *F. H.* in earnest desire them, I am in a capacity to serve him) which occasioned interchange of some Papers betwixt us. *Morgan Watkins* brings up the rear ; and *F. H.* sayes nothing of answering him ; and that was wisely done : For I am of opinion, that he found nothing therein that deserved an answer.

94. In his last Paragraph, *F. H.* (as in severall other places) does that really, for which he so often asperges *A. S.* causelessly ; mine intention was (as I publicly declared in my Sermon) and still is in Writing this discourse, not to cast any
10. 3.

any *odium* upon the dissenters, or *adde affliction* to their bonds, (as F. H. phrases it) but to induce them to relinquish an irrational opinion, and thereby escape those penalties that are Legally imposable upon non-conformists, whereby the Church would be freed in part from that Schisme that so miserably distracts it, and themselves enjoy those immunities, which are the inheritance of good, and obedient Subjects. Nor am I conscious to my selfe of any thing that might occasion that suspicion of me in F. H. though he has often urged it against me ; I know not why,

unless it be to get in his party, a disaffection to my Person, and thereby an abhorrence of my Doctrine. For rationally to refute an error, and modestly to dissuade seduced persons from such mispersuasions, as would draw upon them both guilt, and punishment, is one of the best services can be done them, and that (especially where it is accompanied with civility of deportment, and offices of humanity towards them) as it cannot in Reason, so in charity it ought not to be mis-interpreted, as a designe to incite those that are in Authority to a further severity

rity against them. God knows that I sincerely wish their conversion, not their destruction. I have not tasted so lightly of the bitter cup of persecution for Conscience sake, *that it can be* any delight to me that *F.H.* or any other, should drinke thereof upon that account. They think it hard to suffer for not Swearing, when the Law enjoynes it. But I could tell them who suffered for not Swearing, (and that I trow was harder) when the Law disallowed it. But for *F.H.* he does more then enough (as though he were the greatest enemy to his brethren) to irritate his

Superiours against them by frequent reproches of the Civill Magistrate, and calumnious imputations upon the Church of *England*. But I shall neither recite the words, nor quote the places, least that prove the occasion of a new complaint, unless *F. H.* (or some in his behalfe) put me upon it, for their satisfaction, or mine own vindication. If the ordinary Reader cannot discover the passages that look with so malevolent an aspect upon the Government, he has my leave to dye in ignorance. *F. H.*s contrary temper is not so lovely as to make me imitate it, or tempt
me

by me to recrimination. And for
 Ci. his frequent insinuations of
 um- my being a time-server, an
 the opposer of Christs plaine
 t I words, a deceiver of the sim-
 rds, ple, one that stirs up the Ma-
 east gistrates to the persecution of
 f a the godly, and I know not
 H. what, I impute them either
 out to his passion, and discontent,
 fa- or els to his crafty seeking by
 ca- these petty artifices, to create
 ler in his friends a bad opinion
 ges of me, that they may reape
 nt no benefit by my labors ; I
 n- beseech the Lord that these
 ye things may never be layd to
 fy his charge. For my selfe, I
 o thanke God, I harbour no
 t hatred in mine heart against
 te

him, or any other. I never projected the ruine, or hurt of any of them ; but onely endeavoured to manifest to them, and the world, what I know assuredly, and what no rationally man upon serious deliberation, and perusall of what is written on both sides can deny to be Truth. And if in order thereto, I have showed the vanity, or uncludingness of *F. H's*. Arguments, without any asperity of Language ; I hope he, and all others will excuse me, in regard I could not but show the weakness, and fallaciousness of his answer (who had openly professed himselfe a champion

champion for errour, and so
 vigorously endeavoured the
 maintenance thereof) unless
 I should have wilfully betrai-
 ed that *Truth*, the *Patrocinij*
 whereof I had undertaken.
 For if I would reply, I was
 necessitated to follow whe-
 ther *F. H.* led me. Neither
 can any one be justly offend-
 ed, that I contend as earnest-
 ly for the right, as *F. H.* does
 against it. For this does not
 only tend to rectifie their
 judgements that have been
 seduced by the subtilities,
 and specious pretensions of
 Religion, (amongst whom I
 account *F. H.* to be one, of
 whom I am not so ill con-

excited, as to think that he
 writes against his Consci-
 ence; but rather judge him
 to be deceived by relying too
 much upon S. F's. Judge-
 ment) but also to free the
 Church from Schisme, the
 Nation from Faction, and
 themselves from penalties,
 which they incur through
 disobedience. I really pity
 F. H. and those of his frater-
 nity, and am perswaded that
 many of them are people
 conscientious, and of upright
 intentions; and therefore I
 would endeavour to the ut-
 most to undeceive them, who
 have been cheated into their
 mispersuasions by Wolves in
 Sheeps

he Sheep's cloathing, to which
 ci- unhappy misadventure, the
 im loose lives of some, and the
 oo unsound doctrines of many
 e- that called themselves *Mini-*
 he *sters*, during the time of our
 ne late confusions, in all proba-
 d bility did not a little contri-
 s, bute: which may be a ground
 h for our Christian commiseration
 y towards these deluded
 soules, and an inducement
 for us not onely to compassi-
 onate their abused weakness;
 but also to labour by all good
 means to recall them into
 the right way, who have not
 strayed from it out of any
 new fangled giddiness; but
 have rather been frightened out
 of

of it by others miscarriages; or
allured from it by the subtile
suggestions of those cunning
imposters, that taking the ad-
vantage of our distractions,
and making use of the de-
bauchery, and prophaneness
of the licentious multitude
on the one side; and the un-
justifiable, and contrariant
positions of some that were
then accounted the most
zealous Preachers on the
other, struck them as it were
betwixt Winde and Water,
over powred their wel mean-
ing simplicity, and under the
plausible colour of a more
strict Piety, and sincere Reli-
gion, prevailed with them to
for.

forsake the Church, and se-
 verall of those Catholique,
 and Apostolicall Doctrines
 therein professed. For whose
 reduction (through the bles-
 sing of God) I have under-
 taken this Taske; and pro-
 fess, that I have not here
 Written any thing, of the
Truth whereof I am not ful-
 ly perswaded, though mind-
 full of humane frailty, I doe
 wholly submit it to the
 Judgement of the Church.
 In order whereto, I desire *F.*
H. and those of his perswa-
 sion, to think of themselves,
 (what he expresses of *Eng-* Pag. 84.
land) that being no more
 than men, it is possible they
 may

may have been mistaken : and therefore that they would be pleased without prejudice, or partiality, to examine what is here layd down, and submit their opinions to the evidence of *Truth*, whensoever they doe, or can discover it. To which end, I shall be alwayes willing to contribute my best assistance to any of them, whether by way of *Explication* of what perhaps may seem dubious, or less intelligible : Or by way of *Application* more clearly to reinforce any Argument, or refell any *Objection* which possibly may be better affected by private conference, than by these
pub.

and publique dissertations, which
 not many peradventure will
 regard; and fewer (I doubt)
 weigh seriously (as they
 should, and must, if they
 meane to profit by them) in
 the ballance of Judgement.
 The Lord grant them humi-
 lity, that none of them may
 be *Wiser in his own conceit, then*
seven men that can render a rea-
son, and open the eyes of their
 understanding, that they may
 discern their errors, and re-
 tract them. And as for me,
 God forbid, that I should sin
 against the Lord in ceasing to
 pray for them: But as I have
 now Taught them, *The good,*
and the right way; so by the
 affr

Psa. 26.

16.

1 Sam-

12. 23.

*assistance of the Divine Grace
 I shall continue my devout sup-
 plications to the Almighty, (as
 our Church directs us) that
 it may please him to bring in-
 to the way of Truth all such
 as have erred, and are decei-
 ved. And so I end with that
 Prayer in the end of the Le-
 tany, That God would grant
 us in this World knowledge
 of his Truth; and in the world
 to come life everlasting.*

FINIS.

race
sup.
(a
that
in.
such
cel-
that
Le-
ant
dge
rld

race
sup
(a
than
in
such
cel-
hat
Le
ant
dge
rld